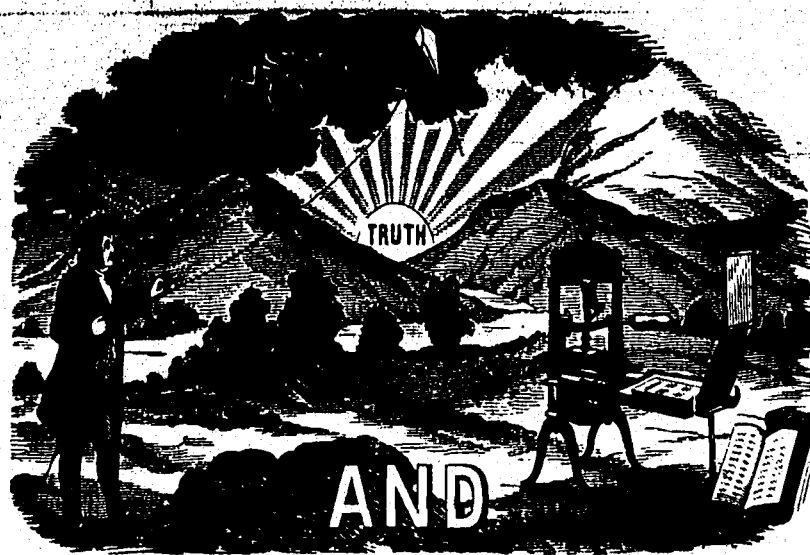


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. III. {MIND AND MATTER Publishing House,
No. 713 Sansom Street, Phila., Pa.

PHILADELPHIA, SATURDAY, MARCH 5, M. S. 33.

{\$2.00 PER ANNUM, Payable in Advance;
Single Copies Five Cents.

NO. 15.

For Mind and Matter.

DAWN.

BY T. P. NORTON.

Mysterious silence! All things seem
To have emerged from some dark shore;
Or waking from some dreadful dream
To pause, and think its horrors o'er.

The air is stagnant—chill and laden
With earthy odors from the grave;
As if all life had been entombed
Beneath the cold destructive wave.

The city streets are empty, dull,
As when the timid crowd had fled
From terror and contagion,
And all the rest were nearly dead.

Earth seems to tremble in the scale,
Watching the beam of busy Fate
Which sends it forth to meet the sun
Or sinks it in the gloom. Yet wait—

Within the sombre, morning cloud
Tipped with a pregnant streak of day,
I see the elect in messengers
Chasing the fiend of night away;

And o'er the couch where Nature hid
To mourn the clouds of yesterday,
A fervid zephyr now hath crept
To kiss her trickling tears away;

While underneath, the driving wheel
Of human life revolves again,
Till every pulley, every cord,
Is creaking with the potent strain.

The weary watchman at his post,
Hath seen the shadows one by one
Melt, with the waning of his torch,
To leave him nodding to the sun.

The lazy tramp hath left the straw
To share the fortunes of the day
With needy beggars; worn out tools
The selfish wretch has turned away;

While selfish toilers at the wheel
Of sheer extortion through the night,
With hands abducted to the bone
Are hiding from the unwelcome light.

The morning breaks,—the night is gone,
And day awakes to joy and pain,
When soon, alive to every care,
The cold world's pulse shall beat again.

The morning breaks,—alas! too soon;
While with its rude and noisy breath
It breaks the peaceful solitude
For those who seek at last in death,

The only promise of relief
Which offers now a sure release
From misery: when they may rest,
Forget their woes, and sleep in peace.

Too soon for those in darkness, who—
From life and hope no sweetness draw:
Or those who revel day by day
Regardless of the higher law:

And yet 'twill soon be noon and night,
And Time will leave in passing by
Another day for man to fill
With duty, or iniquity.

APPREHENSION OF CHRISTIAN SPIRITUALISM.

BY B. B. HILL.

Christian Spiritualism, though it is evidently a very odd and inconsistent combination, seems destined to be a subject that will receive much attention and be widely discussed in the near future. At this writing we propose to notice and briefly review an article published in the *Banner of Light*, issued February 5, 1881, from the pen of Prof. J. R. Buchanan, one of the pillars of the so-called structure of "Christian Spiritualism." He begins by saying: "The philosophy of Christian Spiritualism, as given in my discourse, 'Why are we Christians?'"

The question arises, first, is Christian Spiritualism a philosophy? If so, in what does this philosophy consist and whither does it tend? Christianity, as known and read in the history of the world, rests upon a basis of dogmas and creeds.

Spiritualism is a fact demonstrated generally and broadly. In combining the two, does it make Spiritualism more a fact, or Christianity less a dogma? We apprehend not. Why would it not be as consistent and desirable to make the combination Pagan, Roman Catholic or Protestant Spiritualism, as Christian Spiritualism, if Spiritualism must have an appendage?

In this connection he says: "My positions have not been assailed, and cannot be, successfully." (It cannot be that our learned brother reads all that is written, or hears all that is said on this subject, or he would not make such a broad statement), and ends the paragraph by saying "true science is a finality." Does he mean by this that Christian Spiritualism is reduced to a science, and hence is a finality? We see no other theory that can be drawn from the above statement; neither do we see how one possessed of so much education and knowledge could make so great a mistake as to assume such a position.

We will now consider another assertion. Prof. B. says: "The skeptical or dogmatic mind is not hospitable to truth." Skeptical in reference to what? Christianity and things pertaining thereto? The brother is evidently a thorough Christian. He talks like one of them; for if we oppose their views and creeds, they say at once you are a skeptic, or an infidel, etc. They get on their robes of hypocrisy without delay, with an air of "I am holier than thou."

The mixture set forth in the essay of Prof. B. seems to contain the spirit and letter of Christianity, combined with the word, only, of Spiritualism. Now, as to the dogmatic part, our Christian brother has fully done himself justice in his essay; therefore, we need say nothing on that point. He says, further on: "A large portion of mankind is constitutionally opposed to the highest development of religion." What religion does he mean? The religion of the Pagans, Hindoos, Christians, or

his own particular religious code? Is there any universal standard of religion except that which is within the inner life of the soul? We know of none other that mankind should follow, for the great father and mother of our being has written it within the soul.

Prof. B. says: "those who object to Christian Spiritualism cannot appreciate the character of Jesus; neither do they comprehend or understand Christian Spiritualism." Well, those who do not comprehend or appreciate Christian Spiritualism, may congratulate themselves, when they see how it affects those who have made it a study.

Now, as to the non-appreciation of those who are opposed to covering Spiritualism with a coating of Christianity, we are inclined to the view that those who oppose this movement appreciate Christianity far more nearly at its exact value than its devotees; the former standing, as they do, outside the charmed circle of its influence, where they can calmly contemplate the entire situation.

In reference to the character of Jesus, it does not necessarily follow that an individual should subscribe to the views or sayings of a personage, mythical or otherwise, or to worship the same, in order to understand the spiritual good and beauty in the soul of things. It is a matter of very little importance, whether the person called Jesus or the Nazarine ever had an existence; for it is a matter of history that all of the teachings and works he is said to have performed, were accomplished at different periods in the world's history, previous to the time he is said to have lived. Again we quote Prof. B's words: "The simple and rational idea that Spiritualists who wish to make Spiritualism a beneficent to the world—a new dispensation which shall change the whole face of society—propose to do it by living up to the highest standard of life as it comes to us from the spirit world now." (If Prof. B. had stopped right there and not added) "as it came to Jesus, etc." he would have made a point, though it would not have favored "Christian Spiritualism."

He says: "The opposition to his views comes not of dispassionate thought, but from the rebellious, distrustful, and willful impulses of the lower half of the brain." Evidently he is not on good terms with the lower half of the brain, which lets in much light upon this matter, and shows conclusively that he is badly out of balance, as is the case when the front brain is cultivated at the expense of the back brain. To be out of balance either way is an evil. The upper part of the brain should not depreciate or speak ill of the equally useful organs of the lower part of the brain. As well might the lofty tower look down with scorn and derision upon the very foundation which supports it. To any but a superficial mind, the foundation, whether it be of monument or brain, is as grand, practical and essential in its uses, as the monument that rises in beautiful form before us. Is it wise or consistent to speak of or consider any part of the human brain common or unclear? We must take it for granted that every brain was made as good and perfect as the creator could make it when it was made. Evidently all parts of the brain must be fully developed and unfolded in order to make the perfect man. Prof. B. further says: "Indeed I believe that those who speak completely under spiritual inspiration (and he should have added, emanating from the Christian priesthood in spirit life—the enemies of Spiritualism), are continually teaching the sentiments and philosophy of 'Christian Spiritualism.'" There can be no doubt as to this point, but it is very unfortunate that the leaders of the "Christian Spiritualism" movement do not recognize the fact. Time and space will not permit us to notice all the points that require attention. We propose in view of the last part of the essay to introduce some testimony, as Prof. B. suggests, as it comes from the spirit world, now bearing definitely upon the question under consideration. We cite the following spirit communication given through the mediumship of Alfred James and published in *MIND AND MATTER* of July 10th, M. S. 33, from the spirit of Rev. Edward Payson:

"GOOD MORNING, SIR:—It is some time since I passed away and this is a strange resurrection. In my mortal life, I always honestly thought myself the standard bearer of truth; but now, as a spirit, I have found that my faith and doctrines were erroneous, and it has taken me all this time to arrive at this point, as a spirit, to be willing to come back here to certify to the truths of spirit life. What are they? The way was so plain that I wonder how I could have missed the path. I was blinded by too much faith. I thought I could not be deceived, and when lying on my dying bed, I looked forward confidently to a union with the Saviour, and was psychologized into the idea that I saw him waiting for me. But the reality was this: At the moment of the departure of the spirit from the mortal body, I saw a spirit, high, pure and enlightened; but when I would have gone to that spirit, there was a gulf between him and me, and what was in this gulf? I will tell you; all kinds of mottoes or texts that I had preached from during my mortal life, and upon them were written these words: 'these are good, just as far as their morality extends—beyond that they are worthless toward redeeming or advancing any spirit.' But I thought this spirit was a deceiver, and I turned away from him to wander around like thousands of others, seeking for a Saviour that never will nor can be found; for there is nothing in it but idealism. I was certainly proud, and even now it galls me as a spirit to be obliged, in order to reach a happy state, to come back here and frankly admit, that outside of a

few moral precepts that I taught, all was erroneous and founded on the sand. By that I mean that it has no existence outside of faith. There are no facts to support it here, when it is investigated—there are none whatever to uphold it in spirit life. I would say, in conclusion, I ask of all to lay your foundation here in mortal life, so that when you enter the spirit life, you shall enter there with the proud consciousness that you have done all you could to redeem yourself. That is all the religion you need. My name was Edward Payson, D. D., First Congregational Church of Portland, Me.

Here is a witness whose earthly history is not far removed from us, and one who stood as a modern pillar of Christianity. His earth life was most sincerely devoted to the advancement of the Christian religion, including its creeds and dogmas, and, in fact, all that the Christian religion implies; and he labored with all that zeal and perseverance which characterizes the soul that is fully in earnest. He fell with the harness on, looking and hoping for the reward that according to his Christian ideas and teachings should follow his efforts; but, alas! how sadly to be disappointed. How humiliating must it have been for this once proud advocate of the Christian religion, to return to the earth plane, after all means were exhausted in efforts to realize the truthful results of his Christian doctrines, to have to make the following broad and full confession as to the erroneous character of his Christian teachings. He says: "All that I taught, with a few exceptions, was erroneous and founded on the sand,—by that I mean that it has no existence outside of faith. There are no facts to support it here when it is investigated—there are none whatever to uphold it in spirit life—there is nothing in it but idealism."

Spiritualism, pure and simple, can stand alone. It needs no appendages, and requires no supports that Christianity, or the religions of the dark ages can furnish. Therefore let it stand unfettered and unencumbered by the errors of the benighted past; allow it to rise as the grand monument of progress: its base resting on the human plane, while its polished shaft of spiritual truth reaches high into the realms of spirit life, thus blending the two worlds.

Springfield, Mass.

[The above unanswerable reply to Dr. Buchanan's discourse, which was published in the *Banner of Light* without a word of objection or comment by the editor of that journal, was sent three weeks ago to the latter for publication, but receiving no attention whatever from that source, it was forwarded to us. Apart from the right of Mr. Hill to be heard in reply to the grossly supercilious attempt of Dr. Buchanan to depreciate Modern Spiritualism, as it has been and is to-day, the great merits of the paper should have entitled it to respectful consideration. What does our Boston contemporary mean by this one-sided course on the "Christian Spiritualism" question? Does it, or does it not approve of the attempt of Dr. Buchanan and others, to drag Spiritualism back into the ruts of Christian superstition? Silence on that head will not avail gentlemen to conceal your dying influence. Speak out, if you have any opinion upon the subject. If you have none admit it like men.—Ed.]

Spiritualism in Vermont.

BRO. ROBERTS:—The war against error of all forms is being prosecuted in this part of "God's vineyard" with renewed vigor; and the savage and vindictive spirit now exhibited by our enemies, is better calculated than anything else to develop our strength.

We went to our Rutland convention, in January last, with fear and trembling, and forboding of utter failure coming up from all directions. Even many of the Spiritualists had not the courage to attend the convention, because of the bitter opposition of the people of that place to every possible phase of Spiritualism. But I am happy to say without fear of contradiction, that it was in all respects the best and most successful convention ever held in the State. The evening papers of Rutland, which had hitherto lost no opportunity to place us in the worst possible light, gave fair reports of the first day's session, without comment. This brought out the people, so that on the second and third days of the convention, the large Town Hall was filled to overflowing with respectful and attentive listeners; and with W. J. Colville, Jas. D. Stiles, and a goodly number of home speakers, we were able to give the people a feast of reason and spirituality that they little expected to receive; and we, as well as they, have learned by it that we have become wholly independent of the opinion and action of the outside world, and can hold a convention or camp meeting when and where we please.

Let me here say to the opponents of organization, that we owe our success largely to organization. We are simply Spiritualists well organized under a charter of our State Legislature, and are, therefore, a legal body, and, as such, draw our share of the public money; but we have no creeds, no prefix of Christian nor anything else to our name. But we have many among us who still fight against organization, and for the benefit of such we hold mass conventions, which are made as informal as circumstances will admit of.

From such a convention I have just returned to the every-day duties of life, and am happy to add that the mass convention just held at Waterbury has been successful, in many respects, as that at Rutland.

At the risk of occupying too much space, I wish to add a few words regarding the development of new mediums, which I find is going on in all parts of the State; but at present I will only refer to three instances.

The first is that of my honored townsman, G. S. Brunson, who, during the past year, has been gradually letting go of his business affairs to attend a call upon him as a test and healing medium. The best evidence of his success that I can give, is the constant increasing demand of the public for his assistance in the hour of trouble and sickness.

The second case to which I will refer is that of Mrs. Turner, of the Duxbury Glee Club, which club furnishes delightful music and song at our conventions. I find by attending her seances that she has made steady improvement since last September. In her presence lights are produced, bells rung, hands of spirit friends materialized, to greet us in old familiar ways, pat us on the cheek, stroke our hair. Independent writing is produced, giving us assurance of the presence of departed friends. But the greatest improvement has been made in the power of spirits to converse with their earthly friends in audible and distinct whispers.

The third case is that of Dr. John Weeks, of Rutland. The Doctor and his excellent wife are both well developed mediums for healing, giving tests, etc.; but for the last four weeks the Doctor had been sitting daily for development of a new phase of mediumship, viz: the production of full form materializations and independent playing upon a musical instrument in broad daylight. It was my good fortune to be one among the number of ten that the Doctor invited to accompany him to his residence for the purpose of witnessing the progress made during the four weeks he had devoted to development. We sat in a circle in the parlor of their residence, Mrs. Weeks sitting with us, and the Doctor sitting in the centre of the circle with a table and a banjo; and after singing a hymn, the banjo was played upon, independent of human contact, and that, too, with the room as light as a cloudless sky could make it, with the noonday sun streaming in at two uncurtained windows.

The world moves, and our angel-friends bring us evidence of their activity on every hand. If we are also faithful to our trust, failure will be utterly impossible; and the most deadly blows of the enemy can only add to our strength and knowledge, by imparting that power and wisdom which alone is born of experience.

CHARLES THOMPSON.

St. Albans, Vt.

Mediumship of Mr. and Mrs. Hewitt.

SEABOROUGH, Poweshick Co., Iowa,
January 31st, 1881.

Editor Mind and Matter:

SIR:—As I was at the room of Mr. and Mrs. Hewitt, of Okaloosa, Iowa, on the evening of the 22d of January, 1881, in company with another young man; Mr. and Mrs. Hewitt both being mediums, I will tell you what transpired in my presence at their room. Though it is strange to me, it may not be strange to you. I cannot account for it, (and don't think it islegerdemain or slight of hand), unless it is spirit power. If that be so, then I will be somewhat interested in the proceedings hereafter. The room is about sixteen by fourteen feet, the floor being carpeted; one stove in the room, table, stand, sofa and chairs; one large mirror on the east side of the room opposite the cabinet. After some eighteen or twenty persons had assembled to hear and see for themselves, Mr. Hewitt stated to the audience, that it was a cabinet seance; that as we had come eighteen or twenty miles, he would make the suggestion that we be appointed as a committee to tie the medium. So we were appointed, and proceeded to tie him with about ten feet of common bed rope to a chair; one rim to one chair post, and the other arm to one of the other posts of the chair, and his legs in about the same manner, and one cord around his body. I tied all hard knots; then we set him back in the cabinet. One dinner horn was thrown on the floor; also two small dinner bells, one brass ring about six inches across, one French harp; all on the floor by his chair. Several songs were then sung, after which I was invited forward to examine the medium. The first time his coat was off and thrown across the top of the cabinet, he being tied all the same. Finally one time his arm was through the ring and the chair post, the ring through, and above the rounds of the chair. Several hands were shown and every time I examined him he was tied just I had tied him; and the last time he got out of my tying, leaving all the knots just as they were tied, and he sitting on his chair; and it took me some time to untie my knots. Now, the medium was put in the cabinet, and the rope by the chair. Two hymns were sung by the audience, after which I was invited forward to examine as before. This time he had tied himself, or some one else or the spirits had, for this beat the tying of any expert that I ever saw.

Mr. and Mrs. Hewitt are both mediums, and he has the appearance of a gentleman, and she of a lady in every respect. Should any one happen that way, call and see them.

F. M. McDOWELL.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

LEUCIPPUS, (A Grecian Philosopher.)

"My Best Greeting to You:—I think that material science has advanced since I left the mortal plane; but, as far as philosophy is concerned, I think that philosophical ideas have undergone but little change. I am set forth, in the histories that have come down to you, as the first man who promulgated the atomic theory. But, that is not the fact. That theory was known in Chaldea, and was taught there in Babylon, by Zoroaster, a philosopher, six hundred and fifty years before the Christian era. I do not say that this theory was original with him, because he referred to more ancient authority as the premises that led him to that conclusion, even if he did not derive the theory wholly from the authority he referred to. In ancient Greece, when I lived, each philosopher and teacher of the sciences set up their especial school, but their systems were borrowed from the books or manuscripts that preceded them. As in the case of the Alexandrian Library, in the reign of Ptolemy Philadelphus, where the learning of the world was collected and disseminated, so, in my day, the written knowledge of the world centered in Greece. All human progress is only possible through experience. It is the experience of your ancestors that enables you to make one further step on the road of progress. Every age, and every nation, according to this atomic theory, builds up a certain mental tendency. The atoms that compose your brain, become more refined and etherialized, as you progress, and your comprehension of things becomes deeper and wider. It is said, 'Self praise is no recommendation,' but my mental condition was such that I could lay hold of and understand certain manuscripts that had come down from ancient writers; and this enabled me to think in a manner in advance of those who surrounded me in my day. The motion of matter is the life of matter, but it is cramped by adverse conditions. While spirituality should have the freest chance to act and grow, materiality should also be allowed to develop its best conditions. Here comes in religion. Such religions as have governed, both in ancient and modern times, have done nothing but interfere with natural conditions. The material man must mould and build the spiritual man, and any person that interferes with material conditions and keeps them back, is an enemy of progression. The brain that is not developed, although existing in a bod-carrier, might have been able to give the prince valuable instruction, under more favorable conditions. I may seem prolix, but I wish to say, that the most important of all conditions are prenatal influences. Every man and woman ought to understand whether they are in a proper condition to develop life from their bodies. Vigorous and healthy bodies develop healthy intellects. As a spirit I am enabled to understand what is beneath me, better than those who still live on the mortal plane. It is proper conditions, during embryotic life, that will be the secret of success with coming generations. When born into the mortal conscious life, the child during its early years is susceptible to the impartation of the most vital truths. Therefore, be careful what you teach to children, for it is that that will make or mar their happiness when grown to adult life. With the greatest respect for morality, I have none for religion. Religion serves no other purpose than to bind people together against progression. Free individual thought is the triumph of the mortal life and leads to happiness in spirit life. I lived about 425 B. C., and my name was Leucippus.

[We take the following account of Leucippus from *Smith's Dictionary of Greek and Roman Biography*.—Ed.]

"Leucippus, a Grecian philosopher, who is on all hands admitted to have been the founder of the atomic theory of the ancient philosophy. When and where he was born we have no date for deciding. Miletus, Abdera and Elis have been assigned as his birthplace; the first, apparently, for no other reason than that it was the birthplace of several natural philosophers; the second, because Democritus, who carried out his theory of atoms, came from that town; Elis, because he was looked upon as a disciple of the Eliatic school. The period when he lived is equally uncertain. He is called the teacher of Democritus, the disciple of Parmenides, or, according to other accounts, of Zeno, of Melissus, may even of Pythagoras. From the circumstance that Parmenides and Anaxagoras had objected to some doctrines which we find connected with the atomic theory, and from the obscurity that hangs over the personal history and doctrines of Leucippus, Ritter is inclined to believe that Leucippus lived at a time when intercourse between the learned of the different Grecian States was unfrequent. With regard to his philosophical system, it is impossible to speak with precision or certainty, as Aristotle and the other writers who mention him either speak of him in conjunction with Democritus, or attribute to him doctrines which are in like manner attributed to Democritus. Diogenes Laertius attempts an exposition of some of his leading doctrines."

[This is the amount of what is known historically of Leucippus. It will be seen that the communication corrects a most important error in that history, and makes known the fact that the atomic theory of creation was understood, almost as well as it is now, perhaps a thousand years before the Christian era (so-called.) He claims, in his communication, that he was even as early as 425 B. C., acquainted with the truth made manifest to a certainty by the facts of Modern Spiritualism, that matter is going through a continuous process of refinement, fitting it for the development of higher forms of life and intelligence. The communication is truly profound and worthy the great spirit mind from whom it emanated. No greater nor more pregnant truth was ever uttered than that 'Religion serves no other purpose than to bind people together against progression.' Can any one, Bros. Buchanan and Peebles especially included, deny that aphorism, in the light of the past history of the world? We defy them to do it.—Ed.]

EUDAMIDAS, (King of Sparta.)

I will give you my salutation in these words. All hail! our God-Sol—the Sun. I even now believe he is the only Son of the Supreme Reason that you mortals will ever know.—When here I was a king, and I often asked myself in thought, whether it was a curse or a blessing to have that distinction. I was somewhat of a fatalist, and as I could not command conditions, I became a ser-

vant of them. Kings are not half so apt to be tyrants as their people are to become slaves. I was not a tyrant, although I was bigoted, I will admit. Being placed in a commanding position, and the rule requiring obedience in the way of justice, I quite as often decided according to my feelings as I did according to my reason. But I have discovered one thing in spirit life, and that is, that a man can feel a great deal more under some circumstances than he thinks. Some of my best acts were done when I was governed by my feelings rather than by my judgment. Judgment is stern, cruel and exacting, and it must of necessity be so, as long as you are, in your mortal state, surrounded by the natural conditions amid which you are born and live. The judge who sits upon the bench becomes hardened against some of the finest feelings. Intellectuality rightly conducted makes a noble man, but let those high gifts be dwarfed by lack of proper education, and turned toward criminal aims in life, and those God-bestowed gifts become a curse to him and to his fellow-man, by making the lower order of criminals subservient to his purposes. It is the ancient story of Lucifer and Eve enacted over again. Luxury and licentiousness prevailed when I was in the mortal form, and as the king was liable to be corrupted sooner than his subjects, I did not escape that misfortune. The religious panderers to my vicious desires in the capacity of priests ought, more properly, to have been called pimps. No name can be too bad to apply to a man, or to a class of men, who set themselves up to interpret the voice of God, when they are no more than ambassadors of Hell, leading man from his natural safe condition to trust in them, by pandering to his worst passions and making him not only a violator of that which is just, but enslaving his mind as a spirit. I warn all mortals, and especially those in power, against surrendering their judgment to the influence of priests, for it is the generations yet unborn who will suffer for this, and go out in a night of blood. I lived 330 years before the Christian era. I was king of Sparta. My name was Eudamidas.

[We take the following regarding Eudamidas from *Smith's Dictionary of Greek and Roman Biography*.—Ed.]

"Two kings of Sparta bore the name of Eudamidas. Eudamidas I. was the younger son of Archidamas III., and succeeded his brother Agis III. in B. C. 330. The exact length of his reign is uncertain, but it was probably about 30 years. Plutarch records some sayings of Eudamidas which bespeak his peaceful character and policy, which is also attested by Pausanias."

[It was the spirit of this gentle and well meaning king, that comes back to testify to the almost fatal error he committed in allowing himself to be misled into corrupt and licentious practices, by pandering priests. Priestcraft has been in all ages the same. There is nothing too low nor vile, in order to secure to themselves the advantages which they have held over their fellow men. When will this monstrous evil end?—Ed.]

SYMMACHUS (A Grecian Statesman and Orator.)

WELL, SIR—

You have, I think, a paper among you Spiritualists called *Light for All*. That ought to be my salutation. In mortal life I was an orator, also a writer, and I wrote against the Christians. Now when a man writes against anything it is a proper question to ask, What are your reasons for doing so? In my case they may be set forth under three heads. First, because I knew there was no learned Christian but who must have known, on investigation, that the religion called Christian is but a duplication of the Eleusinian mysteries, and that those mysteries embody every dogma set forth by the Christian priests. Secondly, because I knew that those mysteries were remodeled by Ammonius Saccas, and that the doctrines that the Christians were teaching were not the doctrines of their Jesus, but were the teachings of Ammonius Saccas; and were Therapeutic doctrines. Thirdly, Theodotus a Christian Emperor or Pope, after my time, had 27,000 rolls of papyrus destroyed that contained the very doctrines that prove that those mysteries of ancient Greece were the original parent of the Christian religion. Fear was predominant—truth was not considered then. Spies and informers were set to watch your houses at all hours of the day or night, and if they could catch you reading anything contrary to the prevailing faith your life had to pay the forfeit. I have nothing to do as a spirit with those who were in this bond of iniquity, when I was in mortal form; but I think it is no more than my duty as a spirit to enlighten you as to a spirit as to the acts of priestly forgery in my day. There are three things that govern a spirit's happiness, as far as I have learned—love, charity, and justice to yourself. You sit in judgment upon your imperfections and becoming enlightened seek to correct them through your own inward consciousness of what is best for you. I lived about 220 A. D. They have classed me as an Ebionite Christian. To define my true position I can come no nearer to it than to say I was what you are—a Spiritualist, to all intents and purposes. As it is hard to express our ancient names through the medium I will spell mine as one of the versions of the Old Testament was attributed to me; but it was a forgery. I had nothing to do with it. It was Lysimachus who lived at Constantinople about A. D. 270 who was the author of that version.

[We translate the following, regarding Symmachus, from the *Nouvelle Biographie Generale*.—Ed.]

"Symmachus, an interpreter of the Old Testament, born in Samaria in the latter half of the second century. From being a Jew he became a Christian, but embraced the Ebionite doctrine of Christianity. After the Septuagint Greek versions of the Old Testament had been made, the one by Aquila, the other by Theodotian, he still undertook the same difficult task. His version differs in many places from that of his predecessors. Notwithstanding, it was held in high esteem, and several Fathers, St. Jerome among others, have had recourse to it, and have cited it, regarding it as the clearest, the most faithful and the most elegant of all. According to Theodore of Heraclea, it would be, on the contrary, that in which the original had been the worst rendered. The slight fragments of it that are extant have been reproduced in the *Hexaples* of Origen. Symmachus is also the author of a commentary on the Gospel of St. Matthew, written from the Ebionite view of that book."

[Here we have another spirit returning and correcting the historical account of himself. He says he was not a Jew nor an Ebionite Christian, nor yet a Pagan, but a Spiritualist, and that he wrote against the Christians. There can be little

doubt he was a Therapeutic follower of Ammonius Saccas, and, if not himself initiated in the Eleusinian mysteries, had learned from the writings of Ammonius Saccas the facts that he sets forth. Truly, the key to the mysteries of all religions has been placed in our hands from the spirit world, and secret chamber after secret chamber is being opened with it never to be closed again. We deeply regret that time and space will not admit of a more extended notice of this undoubtedly genuine and truthful communication.—Ed.]

POMPONIUS MELA, (A Roman Geographer.)

I was a geographer, and lived at the time it is said the Christian Saviour lived. I travelled in and examined many countries. There was none of those countries but what had their Saviours at that time. I think that the tendency of religion was then from the old to the new, but I cannot say that the new was an improvement on the old. It had, to me, more the appearance of retrogression than progression. I cared not for religion, but valued truth wherever I found it. What was good in religion I accepted; what was good for nothing, or invented by priests, I had nothing to do with. There was one thing that embraced all my religion, and that was my conviction that God was the universal life and that I was but one expression of that life. Therefore, I did not fear the consequences to myself. I knew I would get exactly what I deserved. When I became a spirit I found that action, with a real purpose for improvement, is the motive power to spirit progression. In spirit, if you stand and bewail your fate, you suffer the same as you would as a mortal, under that mode of seeking happiness. If you are up, active and doing, then the spirit-life is a life of happiness. I met with one strange thing, in my travels, and that was the fact that the goddess Diana, A. D. 54, was worshipped as the prevailing God at Antioch, and that there were no Christians there at that time. I spent three months there, and found none; and I know that neither at Antioch, nor at Ephesus, nor at Athens, nor at Rome was there any person who knew anything about the man called Paul, at that time. As a spirit, I have investigated the subject, to find who this Paul was, and who do you think I found him to be? He was none other than the Cappadocian Saviour, Apollonius of Tyana. Apollonius has told me himself, in spirit-life, that he wrote the so-called Christian Epistles to his followers. I ask no man to accept this because it comes from myself, but I know, as a spirit, that it is true; and if it is not found out to be so in this generation, it will be in the next. I died about A. D. 60. I was a native of Spain, at that time a province of the Roman empire."

[We take the following facts concerning Mela from *Smith's Dictionary of Greek and Roman Biography*.—Ed.]

"Pomponius Mela, the first Roman author who composed a formal treatise on geography. From one passage in his work we learn that he was born at a town situated on the bay of Aezirus, and the name of the place seems to have been Tigentera or Cingentera. From a second passage it is highly probable that he flourished under the emperor Claudius; but at all events it is certain that he must have written after the campaigns of Augustus in Spain, for he speaks of the ancient Jol as having been ennobled by the appellation of Caesarea, and mentions two towns in the country of Cantabri which had been named after their conqueror. Beyond these particulars our knowledge does not extend. * * *

"Commencing at the straits of Hercules with Mauritania he passes on in regular order to Numidia, Africa Proper, the Cyrenaica, Egypt, Arabia, Syria, Phoenicia, Cilicia, Pamphylia, Lycia, Caria, Ionia, Aeolis, Bithynia, Paphlagonia, the Asiatic nations on the Euxine, and the Palus Maotis, European Scythia, Thrace, Macedonia, Greece, the Peloponnesus, Epirus, Illyricum, Italy from the head of the Adriatic round by Magno Grecia to the Ligurian gulf, Gallia Narbonensis, and the Eastern coast of Spain. The tour of the Mediterranean being now completed, a chapter is devoted to its islands. Passing beyond the straits we stretch along the Western coast of Spain, the Western coast of Gaul, the islands of the Northern Ocean, Germany, Sarmatia, the shores of the Caspian, the Eastern Ocean and India, the Mare Rubrum and its two gulfs, the Persian and Arabian, Ethiopia and Mauritania, bordering upon the Atlantic, which brings him round to the point from which he started. * * *

"As might be expected in a tract which consisted chiefly of proper names the text is often excessively and hopelessly corrupt, but the style is simple and perspicuous; and the Latin is pure; all the best authorities accessible at that period, especially Eratosthenes, appear to have been carefully consulted, and although everything is compressed, he finds opportunity to make observations on many things that he met with."

[Here we have another spirit, a noted writer who lived, and thoroughly observed and investigated all subjects of general interest during the very time that it is said that Jesus, the Christian Saviour, was on the earth, and that related to the scenes of his fictitious efforts. Especially did he note the matters relating to the religions of the various countries in which he travelled and of which he wrote. He tells us that as late as 44 A. D. he spent three months at Antioch where the goddess Diana was the only deity worshipped and that there were no Christians there at that time. He testifies equally positively that he knows that, when he lived, there was no one at Antioch, Ephesus, Athens nor Rome, who had ever seen or knew anything about the man named Paul. Now it will be remembered that the first mention made of Paul, as a historical character is in the book called "The Acts of the Apostles," Chap. VII., 58. It is not said who he was or why he is there introduced. This is exceedingly strange if Paul was truly a historical character. From that time he is made the central figure of what is called the New Testament, Jesus himself being put in the shade by him. He is first made to figure as a terrible persecutor of Christians. Why no mention of any Christians as existing at that day, nor of Paul their terrible persecutor, was by contemporaneous writers, no Christian writer has ever explained. Miraculously convinced of his error, as is alleged in "The Acts," Paul became the foremost Christian in the world, not even excepting St. Peter, the rock on which the Christian Church was built. In Chap. XIII. of the Acts, verse 1, it is said: "Now there were in the church that was at Antioch certain prophets and teachers * * * As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them." This was the source of Paul's authorization to speak for

the Holy Ghost. If there was no Christian Church in Antioch at that time, then the Christian mission of Paul is without support. The Spirit of Pomponius Mela says that there was no such church, as late as 44 A. D., at Antioch, and his statement being in accord with contemporary history, is undoubtedly true. But still more significant is his statement that no person at Antioch, Ephesus, Athens or Rome ever heard of Paul, who is represented to have figured so prominently, at the time when he lived and wrote, at those centres of religions thought and agitation. Contemporaneous history also confirms this statement of Mela. But the most pregnant point of his testimony is the fact, that his researches as a spirit had led him to the certain discovery, that Apollonius of Tyana was the Saul of Tarsus, afterwards the Apostle Paul of the Christian epistles. Mela tells us the Spirit of Apollonius had told him personally that he was the author of the Christian epistles attributed to Paul. No Christian writer tells us why Saul of Tarsus was also called Paul. We strongly suspect that in accordance with the prevailing tendency to pious frauds, on the part of the founders of Christianity, the name of the author of the Epistles was spelled Paul, to conceal the identity of Apollonius as the author, which would have been apparent had the name been spelled Pol, as it should have been, that being a common abbreviation of the names Apollo and Apollonius. In view of the fact that neither the medium, Mr. James, through whom that communication was given; nor myself, who wrote it down as it was given, ever heard of Pomponius Mela; it is impossible to reasonably question its authenticity. Truly is the light coming from spirit life to dispel all darkness.—Ed.

KATHARINA VON BORA, (Purporting to be the Wife of Martin Luther.)

GOOD AFTERNOON:—

Different from other controls, I will tell you I am in the beginning, so that I will not be interfered with in giving my name (by these Catholic influences) at the end. What strength I have I will utilize at the start. My maiden name was Katharina Von Bora. I was the wife of Martin Luther. As you are well aware, I was a nun, and revolting from the Catholic Church, became the wife of Martin Luther. I became his wife by force of circumstances, and not from love. He was too stern and harsh in his nature to inspire a woman with love, for he claimed nothing but strict obedience. But I admired my husband. By the Catholics of my day I was left in peace, comparatively speaking, until after the death of my husband, when the whole tide of revenge turned upon me; and many times during the remainder of my life, when I had finished one scant meal, I knew not where the next would come from. There never can be a reunion of Martin Luther and myself in spirit-life. There is no affinity between us whatever. His feelings, as a spirit, are those of indomitable hatred and revenge, but my aspirations are necessarily governed by the law of love. I cannot, nor do I wish to see the scenes of blood and carnage enacted over again on the mortal plane of life which followed Luther's career. I would prefer anything to a return of those dark days: not that for a moment would I hesitate to give my life over again, or suffer the bitterest persecutions, if I could effect any good thereby. As a spirit, I still want to help the suffering and those in adversity. But oh! sir, I am no friend of the sword! Let us have the truth to conquer through love, not blood. These are the sentiments of a spirit who had a stormy life, and who is anxious to promote any movement for the benefit of mortals and spirits, so that it can be done without sacrificing life. I will try and come again. I died in 1552. I left Wittenberg on account of the plague, and went to Torgau, Germany."

[We take the following sketch of Katharina from the *American Cyclopaedia*.—Ed.]

"Katharina von Bora, the wife of Martin Luther, was born at Loban, near Merseburg, January 29, 1499, died at Torgau December 20, 1552. In her youth she was placed in the Cistercian convent of Nimptschen, near Grimma, in Saxony. Here she read some of the works of Luther, which inspired her with great enthusiasm, and she applied to him for aid in leaving the cloister. Through the instrumentality of Leonhard Koppe, a native of Torgau, Luther succeeded in securing the escape of Katharina and eight companions on the night of April 4th, 1523. They fled first to Torgau, then to Wittenberg. As their parents refused to take them home, Luther provided for them as best he could. Some of them found employment as teachers, others married. Katharina became an inmate of the house of the burgomaster of Wittenberg, and June 13, 1525, Luther married her. After his death she had the friendship and aid of Christian III., King of Denmark, and John Frederick of Saxony. She left three sons and two daughters."

[We do not regard that communication as clearly authentic. It bears many ear-marks of Jesuit influence from beginning to end. We have given it, as we do all that comes through Mr. James, for what it is worth to discriminating readers. We regard all undoubted spirit communications as equally instructive, whether they are true or false; provided, always, that they are critically weighed and stand the test of the most searching investigation. It is for that reason that we test all communications, come from whom they may, by every light that can be thrown upon them. We cannot but believe that the communication is from a Jesuit enemy of Luther, and that it does the grossest injustice to both the spirit of Luther and that of his beloved and honored wife. We know, by frequent interviews with the spirit of Martin Luther, that he is not the hating, revengeful spirit that this communication represents him to be, and his widow was not left in indigent circumstances. There were manifestations in taking control of the medium that at once placed us on our guard. Try the spirits. Keep trying them.—Ed.]

REV. BASIL BARRY, (Cumberland, Md.)

GOOD AFTERNOON, SIR:—An old fool is the worst of fools, and I claim myself to have been such, on reasonable grounds. I became a methodist preacher of the word. I read my Bible faithfully, but, as a spirit, I doubt very much if I understood it. As a mortal, I lived to the age of 85 or 80 years. As a spirit, I will give the truth as I find it. I have been in all kinds of heavens, if you can call them such. In fact my adventures as a spirit would fill a book if related. Travel with me in thought as a spirit. The first and foremost retreat of mortal man as a spirit is the Mahomedan paradise, by reason of the sensuality on which it is built. Next, you see a dark atmosphere in which

there is no sunlight, and you hear a perfect babel of sounds and see innumerable temples. There all kinds of traffic, similar to what you see upon the mortal plane, are conducted. That is the heaven of the Chinese people, and it is a reflection of China. Balancing on the other side you hear solemn music—strains that make your flesh creep. You see splendid temples and magnificent display and you ask: "What place is this?" This is the heaven of Catholicism. You may ask how long these heavens shall continue. Your learned guide will tell you, "Until the dry rot of monotony has driven all spirits from them." I might go on describing thousands of such places, all embodying one idea, which may be expressed in these words: Mortal man, you make your own heaven and your own hell. To all who knew me in mortal life I would say: stop and consider what I have said. The Methodist religion is but an illusion of the mind, as all the other sectarian religions are. The only hope for the redemption of mortals and spirits is in free thought and free communion with the spirit world. Beware how you put stumbling blocks in the way of your brethren. I departed this life in the latter part of 1877, at Cumberland, Maryland, and my name was Basil Barry, reverend, so-called.

SUSAN B. USTECK, (Bucks County, Pa.)
GOOD AFTERNOON, SIR:—I know that I am here as real as ever I was when living in the mortal body. I cannot connect my ideas. I cannot get the first names that I want, but Taylor is the last name. He is at Buckingham, Bucks county. I desire to thank him for administering so justly on my effects. As he has acted so honestly and conscientiously by me he will not fail of getting his reward as a spirit. I am glad my mortal affairs are settled. As to religion I have not found it of any use to me. Each one of you must be saved through your moral action and charitable deeds. In fact love and kindness in the mortal life is the best means to happiness in the spirit life. Almost all religions are made for this side of the grave. You cannot know God as a spirit. The Infinite Spirit is so immense—so grand—that it is impossible to comprehend it. The best prayer that you can offer to God is not in erecting churches, but in kind actions towards one another. My name was Susan B. Ustick.

A Happy Meeting.

MEMPHIS, MO., Jan. 29th, M. S. 33.

To the Editor of Mind and Matter:

Mr. and Mrs. Edward Butler, of this vicinity—warm friends and patrons of MIND AND MATTER—have recently buried all that was mortal of their only children—two bright and promising sons. They were victims of diphtheria. Roy, aged eleven years, escaped from the material form on the 23d of November, after an illness of a few days, and Otto, of thirteen years, five days later, on the 28th.

Roy was skeptical in regard to Spiritualism, while Otto was a firm believer.

When it became evident that Otto would soon rejoin his brother, his parents apprised him of their fears, and asked him how he felt about going. He replied that, for their sakes, he would rather get well and stay, but that if he could not, he could be company for Roy. He remarked to his mother that they could no longer help her wash, but that she would not have so much to wash after they were gone.

What thoughtfulness and abnegation of self in one so young!

He inquired of Mr. Baker, a kind and sympathetic neighbor, if he had ever lost any children. Mr. B. replied that he had lost a little girl. "What was her name?" asked Otto. Being told, he said he would try to find her and send back word to him.

Having been at Mr. Butler's very often, for two or three years past, and become warmly attached to Otto and Roy, I attended a seance at Mr. Mott's, on the evening of the second day after Otto's death, hoping to meet them for my own gratification, as well as to be able to so report to their bereaved parents.

My wife greeted me as usual (as well as several others), and I inquired after the boys. She said she had seen them since they entered the spirit life, but that then they were at home, adding, "Tell Mr. and Mrs. Butler not to mourn for them, as they will often be with them."

Here I remarked that I had hoped to see them. (But did not, after that, as they were three miles away.)

I was called to the aperture several times during the evening, and at the last one I saw some one far back in the cabinet, but so indistinctly that I did not recognize him, although I saw it to be one I had never met there before. To the question, "Who is it?" he made no reply, but approached me, and I soon distinctly saw it to be Otto, and exclaimed, "It is Otto!" He bowed twice, but although he made an effort, he could not speak to be understood. He then reached through the aperture, patted me on the forehead, and vanished.

I soon after saw his parents and related what I had witnessed, which was of course a satisfaction to them. They had intended from the first to visit Mott's as soon as Mrs. Butler's strength and circumstances would permit. They have now done so, and relate their joyful interview with their darling boys.

At their first appearance they were unable to speak much. After they retired, Dr. Reed—one of the band—parted the curtains, thrust his arm, shoulder and face into the circle room, beckoning Mr. and Mrs. B. to him, and said their sons would appear again, and that he would do all he could to enable them to speak. They soon reappeared and succeeded in making themselves understood.

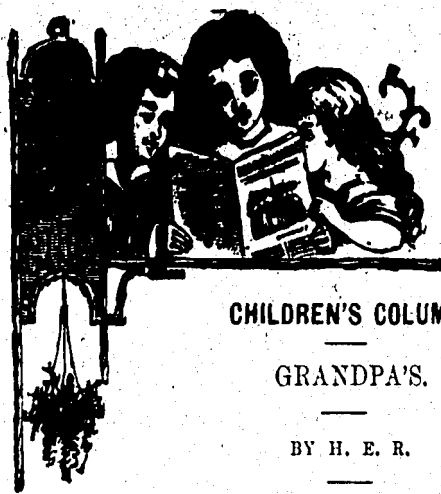
Otto assured them that it was none other than himself that I saw; that Mrs. Young came after him and accompanied him to the circle. He requested his parents to give his respects to his teacher, and to Mr. Baker, and told him that he had seen his little daughter; that she was happy, and sent her love to him, etc.

He also spoke of myself, and as the boys well know my frugivorous proclivities—as I have had my supply of apples for two or three years from their father's orchard, of the finest varieties—they requested him to send me a peck of apples in behalf of each, as presents from them.

Roy assured his father that he believes in spirits now.

Mr. and Mrs. B. say that Otto and Roy used the same familiar terms and phrases that they used to do in their private home circle before they passed on; that all seemed so natural, that, for the time, they almost forgot their bereavement.

STEPHEN YOUNG.



CHILDREN'S COLUMN.

GRANDPA'S.

BY H. E. R.

I wish you could all go to Grandpa's,
The nice place under the sun
For all of you good little children
Who really love frolic and fun.

Now Grandpa's is far in the country,
Away from the city so grand;
There's grass, and a lake, and an orchard;
And my! such a big hill of sand.

Not dirt like we have in the city,
But sand that's so clean and so white
One can roll in it over and over,
And not soil his clothes a mite.

Such fine times we have out at Grandpa's
With horses to drive and to ride,
And boats that we row the lake over
To homes on the opposite side.

We help feed the cattle and chickens,
From pasture we drive home the sheep,
We wander through valley, cross brooklets,
And run up and down the hills steep.

I've told a good deal about Grandpa's
But nought of the good people there;
You just ought to see my dear grandpa,
With his beautiful silver gray hair.

And grandma, the sweetest old lady
That ever the sun shone upon!
I know that you'd love them both dearly,
I'm sure that you would, ev'ryone.

And then there are auntie and uncle,
My cousins Ned, Henry and Kate,
Whose pleasures and pranks in the country,
I could not begin to relate.

In Summer when comes our vacation
Let's haste from the city's loud noise;
There's always a welcome at Grandpa's
For nice little girls and good boys.

The Story of King Midas.

This King Midas was a very remarkable person, chiefly because he once had all the gold he asked for, and found a great deal more than he wanted; and this was the way in which it happened:

He was King of Lydia, a country in Asia, south of the Sea of Marmora, in what is now known on the maps as Turkey in Asia. One day he was driving in his chariot and came upon some peasants by the wayside, jeering and making fun of an old man who was more than half drunk, and had lost his way among the mountains. King Midas was kind hearted, so he stopped his chariot, dispersed the peasants and took the old man, who could not tell him who he was nor where he came from, home to the palace.

The people in those days had many gods, and this old man proved to be Silenus, the teacher and friend of Bacchus, who was the god of wine and revelry.

When Bacchus came to look for Silenus, and found that he had been so well cared for, he was greatly pleased with King Midas, and bade him ask for whatever boon he chose, and it should be granted by his father, Jupiter, who was the chief of all the gods.

Midas begged to have the power given him to turn into gold all that he touched. The god granted his request, and then, accompanied by Silenus, took his leave.

There were no bounds to Midas' delight, and he could scarcely wait until his guests had departed, such was his impatience to try his new power. Then he grasped a great stone image which stood in the entrance-hall, and passed his hands over it. Joy! it became hard, yellow gold!

What wealth, what power was now his! His ships should conquer the seas, his armies should conquer the world! His palaces, which he should build, should be wonders of the world.

He walked through the palace, turning everything into gold as he touched it, and feeling more triumphant at each fresh proof of his power. What other king had chairs and tables of solid gold!

The wealthiest monarchs had, at most, only that which was overlaid with the precious metal. He would be the most powerful as the richest king in all the earth.

It was now high noon, and he was athirst. A basket of fruit stood near him, and he tried to take a fig from it. Lo! it turned to solid gold in his hands; a cluster of grapes, and the same thing happened.

"Kring wine!" he called, to his wondering cup-bearer.

The slave obeyed, but when the red wine touched the king's lips it hardened into gold, and he could not drink it.

"Water!" he gasped; but that, too, changed into gold ere he could swallow it.

"Dinner is served, my lord king," said the master of ceremonies.

King Midas lay down on pillows, which hardened into gold under his touch. (They lay on couches at table in those days, instead of sitting up to eat, as people now do.)

When he tried to eat, the food—birds, fish, venison, pastry, fruit and melons—all turned into gold at his touch.

He hungered, but he could not eat gold; he thirsted, but the precious metal could not quench his thirst.

"Take it away!" he said to the slaves, who pitied him in spite of his splendor, though they did not dare to say so.

And then, as the king sat silent and troubled, his little daughter came in to see him.

This little daughter was the joy of his heart, his special darling and pet, and the attendants had brought her to him now, knowing that he was ill at ease, and hoping that she might cheer him.

She came bounding in, and he held out his hands to keep her off. She did not understand the gesture—how could she? Her father had never repulsed her before—so she ran straight into his arms, and clung around his neck.

He took her in his hands to set her down, when, horrors! he held only a golden image in place of his child. She, too, had turned into solid gold!

He laid the precious burden down on the golden couch, and bade his servants bring forth his chariot; then, clasping what had been his daughter in his arms, he drove for weary miles, to the nearest temple of the god whose gift had brought him so much sorrow.

There he knelt before the altar, praying that the fatal gift might be revoked.

"I have learned, oh, great Bacchus," that gold is not the chief blessing of life! I perish of hunger and thirst, and I bring my child, who is mine no longer. Pity me and take back the boon for which I so foolishly asked in my ignorance."

"Take thy child," answered the voice from the altar, "and go thou and bathe in the River Pactolus, so shalt thou be as other men! Thou hast learned that gold is not the only thing to be desired. Learn, also, that one should do good for its own sake alone."

So Midas went his way to the River Pactolus, which was the chief river of his dominions, and, with his golden daughter in his arms, he plunged into its depths.

He sank under the heavy burden, but as the waters closed over his head, his child was restored as of old, and the two rose to the surface.

"Take her!" he cried to his slaves, and then he bathed thoroughly in the cool waters.

Thus the power to change into gold all that he touched was taken away from him. But, as he bathed in the river, it is said that, by his touch, much of the water and the sands of the river which he touched as he bathed were changed into gold, and to this cause the ancients ascribed the large quantity of gold which has ever since been found in that stream.—*Golden Days.*

KIND WORDS.

John H. McPherson, Allenville, Mo., writes, remitting for one year's subscription, "God bless you in your noble efforts for the right."

Griffith Golden—Port Kennedy Pa writes; renewing subscription—"for another year." "Having been a reader of your valuable paper for the past year, I must say that it contains more information which is of material interest to the reader than any other paper."

James Magness, Sour Lake, Texas, with remittance for the Alfred James defence fund: "It is a cause in which all true Spiritualists should show their colors. I regard Mr. James as the most important medium living. Present him with my best wishes for success in defeating the enemies of truth and justice."

Phil. F. Bennett, DeWitt, Michigan, renewing subscription, writes: "I like your paper very much; it gives all mediums an equal chance. They can't be protected any too much. Had it not been for them, I don't know what would have become of me. I hope you may live long to help our beautiful philosophy."

Mrs. Mabelle Hanson, of Bowling Green, Mo., writes: "Your paper is as welcome as a dear friend. As I am obliged to live a very secluded life, I often wish for some one to enjoy the feast with me, and to converse upon the subject which lies nearest my heart. Most of all I desire to have my friends and neighbors informed in these matters," etc.

Fidel Herr, Perrinsville, remitting for subscription renewal, writes: "I am very much delighted in the true liberty that the Editor of MIND AND MATTER talks of sifting the irrational from the rational in spiritualism. It is to my mind the deepest all pervading standpoint for truly sane human beings. Your last number, February 5, is really rich in this particular. I hope you will prosper in bringing all investigators to the platform of truth and reason."

Mrs. Cordie Y. Sale, Dillsboro', Ind., writes: During the past year I have several times seen copies of your paper, and thought that was the spiritual paper for me. I have been wanting to take one for several years; took the *Religio*, the last year of Mr. Jones' earthly life. I get very little of the bread of life here. Of the grand truth of Spiritualism it is not faith, but knowledge, that is an anchor to my spirit. Accept the sympathy and fraternal regard of one more human being, and send your paper, MIND AND MATTER, for six months.

J. L. Broffit, New Paris, Ohio, remitting for subscription, writes: "I am glad to find so much zeal manifested in defense of the sensitive mediums, for of all persons certainly they are the most abused, because of their impressive and magnetic conditions, to sense the various auras or mental influences of those they come in contact with; which makes them more receptive to feel pain or pleasure. I hope Mrs. Dr. A. C. Cutter will be able to inaugurate a home and effect a permanent institution for medial development and usefulness. A systematic classification of mediumship and united work in circles of like magnetisms and like media-uniting conditions and forces would, 'Penta Cost' like, make a resurrection of the dead a vital phenomenon full of spiritual power."

Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

A Subscriber, Easton, Pa.,	\$5 00
A Friend, Easton, Pa.,	2 00
R. M. Adams, Vineland, N. J.,	1 00
Charles Yeakle, Halifax, Pa.,	2 00
Peter Karge, Gloucester, N. J.,	1-00
From a Friend of Mediums, Springfield, Mass.,	10 00
" " Cincinnati, Ohio,	10 00
George H. Booth, Lowell, Mass.,	50
E. F. Curtis, Farmington, Ohio,	1 00
J. W. Van Namee, M.D., Madison, Conn.,	1 00
Thos. Boggs, Melvern, Kan.,	1 00
L. P. Brague, Hillsdale, Mass.,	1 00
Mary E. Jaquith, Milford, N. H.,	1 00
B. F. Cahoon, Pleasant Lake, Mass.,	50
James Magness, Sour Lake, Texas,	1 00

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,

No. 2, Rear of 1229 Vine St., Philada., Pa.

BLACKFOOT'S WORK.

GREATLY BENEFITTED.

Bradford, Ill., Jan. 7, 1881.

Dear Sir:—We have received and used some of Blackfoot's magnetized paper and have been greatly benefitted by its use, and are disposed to give it further trial. I want it for a lady afflicted with St. Vitus' dance.

A. A. ABBOTT.

SCPTICS MUST BE CONVINCED.

Waldron, Mich., Feb. 9th, 1881.

Dear Sir:—Enclosed are six 3 ct. stamps, for which, send magnetized paper. I am no believer in Spiritualism, but the paper is wonderful.

CLARK CARLY.

CAN SEE BETTER.

Mr. Bliss—Dear Sir:—Please to send me another sheet of magnetized paper. I am no believer in Spiritualism, but have worlds of faith in your paper. I can see better after using it. My eyes are very bad. I pray they may be healed with God and your paper. Send immediately. Yours, in friendship, Mrs. A. H. DRAKE.

West Salamanca, Cattaraugus Co., N. Y.

CHEAP MEDICINE AND PERFECTLY WONDERFUL.

Denver, Col., Jan. 25, 1881.

J. A. Bliss—Sir:—Please send me the value of the enclosed dollar in Blackfoot's magnetized paper, in addition to previous order, as I have some friends upon whom my wife and I want to try it. It seems perfectly wonderful, the effect it has upon my wife. I am determined she shall not be without it, as it is the best and cheapest medicine we can use.

Long life to you and blessings on Blackfoot, and the rest of your band,

ORSON BROOKS.

GOOD FOR CROUP.

Milan, Ohio, Feb. 19, 1881.

Dear Sir:—The sheet of magnetized paper received from you gave good satisfaction in its use for croup in my boy. It is not all gone, and more is wanted. Enclosed find one dollar, for which please send three sheets now, one to boy with the croup, who is very nervous; one to mother, who is weak and nervous and is passing through change of life; and one to Mrs. N. M. Hawley, Milan, Erie Co., Ohio, a relative who is insane, but has recovered partially, and does not sleep good. Her husband will put it on her head after she has gone to sleep. Send the two sheets, and the rest once a week as long as one dollar lasts.

MRS. W. W. MOORE.

ENTIRELY CURED.

Muskegon, Mich., Jan. 10th, 1881.

Dear Sir: * * * I would here give in my testimony in favor of the magnetized paper. I was troubled with a weak back, and my kidneys were much affected when I saw the Magnetized Paper notice in the *Banner of Light*. I sent for two sheets and when it arrived I felt at once the greatest influence from spirits and in two days I was materially better, and each day after that the same influence returned until I was entirely well and of a truth I never felt stronger than I did last summer and fall. I have done the greatest amount of work without trouble and I feel now the same influence as I pen these lines I think it must be the same spirit. Thanks to you all.

MARY PREEFER.

Confirmation of Spirit Communications.

HOLDEN, Feb. 27, 1881.

To the Editor of Mind and Matter:

In your paper I notice a communication from Richard Baxter, which brings to mind one he gave to my wife in the year 1859, through the mediumship of my daughter-in-law, Fannie A. Dodd, when living in the town of Andover, Mass., in the early stage of her development as a medium. As Mrs. Dodd and Fannie were sitting together one afternoon, Fannie was influenced by some apparently old gentleman, and Mrs. Dodd says, "Will you please give me your name?" the answer was, "Richard Baxter." Then Mrs. Dodd asked if he wrote the "Saint's Rest" and the "Call to the Unconverted?" his answer was, "Yes, I wrote those books and I find they are not true, and I am very sorry they were ever written."

I see the communication is very similar to the one you had, and so thought I would inform you of it. Yours respectfully,

JOHN M. DODD.

Madison, Conn. Feb. 25, 1881.

Editor Mind and Matter:

Your paper for this week has just reached me. The communication from Bishop I. W. Hobert I fully recognize. He has been one of my guides and lecture controls for the past twenty years. I have a large picture of him, drawn by Wella Anderson, which has been recognized by many who knew him in earth-life. The communication fully expresses his present views.

J. W. NAN NAMEE, M. D.

HANCOCK, Feb. 27, 1881.

Editor Mind and Matter:

In volume 3, No. 5, appeared a communication purporting to be from Rosella L. Benedict. There has been a gentleman from Starucca, Pa., here. I made some inquiries, and showed the communication to him. He says he was well acquainted with a lady who died about that time. He used to go to school with her, and says she had a very independent way with her, corresponding with that of the communication. She was a married lady; her maiden name was Shaw.

Yours for Truth, LEVI PORTER.

New Indian Controls in Prospect.

A resolution has been offered in the Colorado Legislature, proposing to offer a premium of \$25 a head for scalps of *Skunks* and *Indians*.

The worthy member who offered the resolution—may his name be embalmed in assafetida—is the "distinguished" Mr. Coulter, of Clear Creek. A Mr. Lee moved to "chuck" the resolution under the table, and it was in due form so "chucked." Had the resolution been adopted, what a powerful band of new Indian spirits would have been let loose to control the many new mediums now developing!

that Paul is said to have done so, and this fact would seem to leave no room to suppose that any other Apollonius had preached there at that time.

Precious as time and space are to us, we cannot close our remarks upon this important subject without calling attention to a fact that seems to have escaped the notice of the learned men who have sought to identify Apollonius of the modern versions of the New Testament, as the author of the Epistle to the Hebrews. It is this that Apollonius or Apollonios, as the Codex Bezae gives the name, who is represented to have differed in some of his teachings from Paul; and who was prominent enough to receive especial mention in that connection, is treated with such perfect indifference throughout the Pauline Epistles. One of two things is very certain, either the author of those Epistles studiously concealed what Apollonius taught; or Apollonios (a name substituted by Apollon in the current versions of the Epistles to the Corinthians) was the real author. In the light of all the facts, the latter seems by far the most certain; and the concealment of that fact was by Christian copiers of the original Epistle, who substituted *Paulos*, the Greek of the name Paul, for *Apollonios* as the Codex Bezae gives it. The manifest relation that existed between the Greek names Paulos, Apollon, and Apollonios, should have long since arrested the attention of the learned Christian critics who have treated of the Pauline Epistles; and in all probability it did; but it would have been rash in the extreme for them to have raised a question upon that point, as we have clearly shown.

No well-informed person questions the fact that Apollonios of Tyana, a most learned, eloquent and influential man, was born just about the time that it is alleged that Jesus and Paul, of the Christian scriptures were born—none question that he received his early training at Tarsus, as is alleged regarding Paul—none question the fact that he was a profound and consistent disciple of Pythagoras, the Samian sage—none question the fact that he was initiated in all the mysteries of the Indian, Assyrian, Egyptian and Grecian religions—none question the fact that he travelled, not only, to all the places mentioned as the scenes of the labors of Paul, but to many other places that it is not pretended that Paul visited—none question the fact that he did not conform to the pagan tenets and ceremonies, but went every where teaching a purer morality and religion than he found any where in his journeyings—none question the fact that Damis his companion and biographer, wrote a faithful account of the acts and teachings of his justly admired and beloved master—none question the fact that the work of Damis came into the hands of Philostratus, in a perfectly authentic form, and was in good faith, used by Philostratus in writing his Life of Apollonius of Tyana. All this being so, it must be evident that Apollonius lived, and preached a purer morality and religion than then existed, as is admitted even by Christian critics, during the very period that is assigned as that in which Jesus and Paul labored to the same end. Apollonius lived to a great age, and his whole life was industriously devoted to preaching and teaching his new religion. Can any one in view of that fact, rationally account for the almost entire silence of the Christian scriptures in regard to this most remarkable reformer that the world has ever known. That silence, although intended to conceal the monstrous fraud called the Christian religion, is the rock on which that fraud must split. For the Christian plagiarists to have made no mention of the author, from whom they stole their "sacred books," only made their crime as foolish as it was wicked.

The only question to be decided, in order to complete our answer to the question with which we set out, is, as to whether Damis wrote his "Life of Apollonius of Tyana," at or about the time when it is said the Christian scriptures were written; and as to whether Philostratus has given the lost work of Damis with substantial correctness in his history of Apollonius, the authenticity of the latter work being unquestioned?

Philostratus is supposed to have been born about A. D. 172, and as he wrote his history at the request of the Empress Julia Domna, who died in A. D. 217, it was most probably written at the beginning of the third century. It is not pretended that Philostratus makes the least mention that Apollonius, in his wanderings, or in his habitual intercourse with the philosophers and priests of the various countries that he visited, ever met with any of the persons mentioned in the Christian scriptures, or any Christian priest, or any Christian people, or any Christian religion, or any Christian scriptures, or any trace of anything that now figures in any of those relations. It is therefore certain that if Philostratus has correctly followed the account by Damis, that Apollonius alone was the great religious reformer of the age in which he flourished, and not Jesus of Nazareth nor Paulos of Tarsus. The entire silence of Damis as to Jesus and Paul, and the other Apostles of the Christian scriptures, is vastly more damaging to Christianity than even the silence of the Christian scriptures in regard to Apollonius and his teachings.

To escape the logical consequences of these damaging facts, some Christian writers have charged that Philostratus wrote his account of Apollonius, to antagonize the Gospel stories regarding Jesus, but this has been acknowledged, generally, not to have been the case. Dr. Lardner upon this point conclusively says:

"It is manifest, therefore, that Philostratus compared Apollonius with Pythagoras; but I do not see that he endeavored to make him rival Jesus Christ. Philostratus has never once mentioned our Saviour, or the Christians his followers, neither in this long work, nor in the Lives of the Sophists, if it be his, as several learned men of the best judgment suppose; nor is there any hint, that Apollonius any where in his wide travels met with any followers of Jesus. There is not so much as an obscure or general description of any men met with by him, whom any can suspect to be Christians of any denomination, either Catholic or heretics." (Heretics are a queer kind of Christians.) "Whereas I think, that if Philostratus had written with a mind averse to Jesus Christ, he would have laid hold of some occasion to describe and disparage his followers, as enemies to the gods, and contempters of their mysteries and solemnities, and different from all other men."

Very true, Dr. Lardner, and because your reasoning and your conclusion are true, the good faith of Philostratus is not to be questioned. How can any candid person, then, account for the fact that Damis, who lived and travelled with Apollonius all over the civilized world during the first century of the Christian era, makes no mention of having met with or heard of a single Christian, if Christians or Christianity had an existence during that period? On the other hand, is it not very easy to understand why so little has been said that refers to Apollonius and his teachings in the Christian Scriptures? To have done so would have disclosed the secret they were so anxious to conceal; that is, the identity of Apollonius with the Christian Saviour and the Apostle Paul.

We must here close, for the present, and will resume the subject when time permits. But we claim to have already produced ample evidence to confirm the averment of Pomponius Mela that Apollonius of Tyana was the Paulos of the Epistles. But for the communication of Mela, we would never have suspected that pregnant fact. We will never forget our astonishment, when, from the lips of Alfred James, we were told that important truth, and our still greater astonishment to find our researches to so fully establish that truth.

To the good and true and wise in spirit, our prayer is ever "Light—more light! Amen."

"A PERTINENT QUESTION ANSWERED."

In the Boston *Investigator* of February 23d was published the following letter, under the headline of "A Pertinent Question."

"Mr. Editor:—Having read several communications in *MIND AND MATTER* purporting to come from the invisible world, through an attaché of that paper, and being very much interested in the same because of the antiquity of some of the controlling spirits, we would like to ask Gen. Roberts, editor of *MIND AND MATTER*, why it is that the readers of his journal are almost invariably referred to some encyclopedia with a big name, as proof that such and such persons do still exist?"

"In our estimation, the attempt to prove a person's existence beyond the grave by palming off articles made up from biographical sketches culled from different encyclopedias, is a first-class fraud, and palpably so to all, excepting, of course, the more fanatical Spiritualists. Mr. Roberts may be able to convince the credulous by 'ways that are dark and tricks that are vain,' but the obdurate skeptic will require something more perspicuous than garbled historical notes.

"Yours, etc., INVINCIBLE.

"New York City, Feb. 15, 1881."

It is such mean, cowardly, dishonest anonymous attacks upon our personal and editorial character as that, that shows, as nothing else can, the crushing effects of our blows in behalf of truth. We assure this "Invincible" coward that it will take something more than his stupid and lying allegations and insinuations to break the force of the blows we are raining upon the brainless skull of the skeleton of defunct Materialism. He may rest assured that we will not stop until we have pulverized that relic of the tyrant of the ages. But for the reactionary and obstructive efforts of soulless Materialism to supplant soulless religious dogmatism in dominating the minds of mortals, to-day the life-giving Sun of Truth would lighten the world with meridian power and splendor.

But here let us stop to place ourself right on a matter that even many Spiritualists seem to misapprehend. We are not seeking, as many suppose, to proselyte in the interest of Modern Spiritualism. We care not whether a single person ever accepts that truth. It will make no difference to any person whether they do or not. To believe or not believe Spiritualism true is of no consequence, unless that belief or unbelief is justified by facts and reason. When facts and reason convince the understanding that Spiritualism is true, then there is no room for belief, for knowledge supercedes it. To know a thing to be true or false, is what it is the duty of all to desire; and when such knowledge involves the happiness or unhappiness of mortals, it is the first duty of every one not to cease seeking until they can say, truthfully, "I know it is true," or "I know it is not true."

Our whole and sole aim has been, so far as this journal is concerned, to do what we may be able to do to the stock of information, through which alone true knowledge can be obtained regarding man and his relations to the universe. If we were the untruthful and deceiving person that our anonymous assailant would have his readers to believe, we could have no motive to lie or misrepresent in the manner he intimates we have done. We could in no way more certainly invite distrust and hostility than by such an unworthy course. The hatred manifested towards us by this poor skulking slanderer shows how little we would gain by lying. Experience has taught us that adherence to what we know to be true is certain to

call down upon us the enmity of untruthful and dishonest persons, and we are never more certain we are right than when we are made aware of the enmity and opposition of such people. So much by way of a general statement of our position as a man, an editor, and a Spiritualist.

It may be, that the mind of our anonymous accuser is not capable of correctly understanding anything concerning that about which he writes. If so, it would be useless to waste time in noticing his question; but there may be those who, like the editor of the Boston *Investigator*, may think his question entitled to a public answer, and for that reason we condescend to notice what otherwise we would scorn to entertain.

The question asked is: "Why it is the readers of *MIND AND MATTER* are almost invariably referred to some encyclopedia with a big name as proof that such and such persons still exist?" We do not remember to have referred our readers in any instance to any encyclopedia, as proof that any person whatever existed. What we have done is simply this. Once a week we have a sitting with Alfred James, a medium, whose mediumship is not questioned, even by his most bitter enemies who have any knowledge of him. These sittings continue from one to two hours, according to circumstances. While the communications are being given, the medium is perfectly entranced, and wholly insensible of what is being said through him. We write down whatever comes through him in the way of spirit communications, with the understanding on the part of the communicating spirits, that we will publish what they may say. Many of these communications have come from spirits who have been long in spirit life, and of whom neither the medium nor ourselves ever heard. These communications are short, but each one seems to be given with the object of elucidating some one, or more leading thoughts, facts, or individual spirit experiences, calculated to throw light on those things that it deeply concerns mankind to know. Some of the information given in that way is of startling interest. To test the correctness of that information, we have no other resource than to seek from historical sources the recorded facts, that will constitute such test. In every instance we state just what we find to be the case, whether it tends to confirm or to discredit the correctness of the communications. We have "garbled" nothing. Judging that our readers may have no greater knowledge of the persons whose spirits purport to communicate, than we had when those communications were given, as a matter of information and interest to them, we have published the result of our researches in each case.

We feel deeply humiliated to have been obliged to give this "obdurate sceptic" cur a kick, but there is a limit to human patience, when provoked by the skulking growling of such a whelp. We sometimes wonder whether such people have as much soul about them as a decent dog, and incline to the conclusion that they have not. This reception may not be just what this mean sneak expected, but it is far better than he deserved.

WHERE DO THEY ALL COME FROM?

A friend of our's recently called upon Colonel Bundy, when the latter told him that he had published five hundred copies extra the previous week, and so rapidly had his subscription list increased since that issue of the paper that there were none left. If Colonel Bundy told the truth when he said that, he must have found some secret way of supplying his subscribers with his paper, for our private advices assure us that he delivers the same meagre mail he did before at the Chicago postoffice. It may be, however, that his excessive modesty has induced him to carry his increased circulation to some obscure country town, to prevent people from knowing how rapidly his influence is extending; or his habitual cunning and greed may have led him to fear that some one might be prompted by his unprecedented success to start a spiritual paper in Chicago where now there is none. If the latter is the case, we advise Col. B. to dismiss his fears, for his announcement in a leading editorial in his last paper, in capital letters, that "there is still due from subscribers regularly receiving the paper, SIX THOUSAND FIVE HUNDRED AND SIXTY SEVEN DOLLARS," would settle that matter for any one but a fool. Colonel Bundy told his readers nearly two years ago, that he needed every dollar that was due, to keep the *Journal* afloat. The amount alleged to be due at that time was \$10,000. If Col. Bundy is not grossly slandering his subscribers by showing what an unprincipled set they are, without just reason; he certainly is showing how little they sympathize with and approve his course. Why would Col. Bundy continue to send his paper to persons who by their acts plainly tell him they do not think his paper worth paying for?

It would seem that to such a pass have matters come with the *Journal*, that Col. Bundy cannot afford to stop sending his paper to those who, to such a large extent, refuse to pay for it. It is a pretty bad pass to which matters have come with the *Journal*, if Col. B. tells the truth, look at the matter as we may. Stop the paper to those delinquents for a month and, see how many of them mean ever to pay up for what they have had, or who propose to pay for what they get in the future. The way to run a paper on the prepaid basis, is to demand prepayment of subscriptions without distinction of persons. Any other course is not just to those who do pay. Try it, if you can afford it; if not admit it. But for propriety's sake, don't impeach the honesty and good faith of those who do pay, by making a public announcement that shows that you have not one such subscriber.

"THE PLATONIST."

We are in receipt of the first number of a new monthly periodical of sixteen pages, entitled *The Platonist*, and published by Thomas M. Johnson, of Osceola, St. Clair county, Mo., to which address all letters must be sent. Price, \$2.00 per annum, in advance. Foreign subscribers, 12s., postage prepaid. Single copies, twenty-five cents. International P. O. orders must be made payable at the St. Louis, Mo. office.

Its editor, by way of introduction, among other things, says:

"A monthly periodical, devoted chiefly to the dissemination of the Platonic philosophy in all its phases. * * * There certainly is a necessity for a journal which will be a candid, bold and fearless exponent of the Platonic Philosophy—a philosophy totally subversive of sensualism, materialism, folly and ignorance. This philosophy recognizes the essential immortality and divinity of the human soul, and posits its highest happiness as an approximation to and absolute union with the Absolute One. Its mission is to release the soul from the bonds of matter, to lead it, to the vision of true being—from images to realities—and, in short, to elevate it from a sensible to an intellectual life."

We cannot see any more necessity for expounding the Platonic Philosophy than for expounding the Christian Theology. That philosophy existed 400 years before the Christian era, so called, and continued to hold the ascendancy over the minds of metaphysical theorists until about the third century of that era. An effort was made by Amononius Saccas, after the close of the first century, to spiritualize the dry metaphysical theories embraced in Platonism. But so firm a hold had it obtained on the minds of the world's thinkers, even at that late period, that it would admit of no spiritualizing dilution. It was not until a century later that Neo-Platonism, or New Platonism, acquired a strong foothold against its parent philosophy. Under Plotinus and Porphyry, and their followers, an advanced and spiritualized Platonism gave promise of opening to the general knowledge of mankind the great truths which have been now made manifest through Modern Spiritualism; that not only is the soul immortal and independent of what to us is sensuous matter, but that spirit return and intercourse with those in earth life was not only possible, but a realized truth. The fatal mistake of the Neo-Platonists was that they sought to dole out the truth in homoeopathic quantities, instead of blazoning it to the world. Neo-Platonism struggled alone until the beginning of the fifth century, against the combined opposition of conservative philosophy and Christian dogmatism, and then went down to rise no more, carrying with it Old Platonism, from which it sprang, to give place to the power and tyranny of Christianity. We cannot, therefore, think it a well-conceived project to seek to revive a philosophy which, owing to its purely theoretical character, long since caused it to surrender and die at the hands of religious intolerance and bigotry. It would be but little wiser to think of attempting to revive the Neo-Platonic Philosophy, than to revive its parent philosophy; for it proved equally impotent to cope with the dogmatic theology, on account of its appearing to be equally theoretical with the latter. The time has certainly gone by, when purely theoretical speculation can stand before the logic of facts, and the practical habits of thought which distinguish the present age in the world's history. If anything can free the human mind from the thralldom of dogmatic speculation and priestly domination, it is the free and untrammelled intercourse between the world of spirit and the world of matter, as has been demonstrated by the resistless advance of the infant giant, Modern Spiritualism.

When our Platonistic friend says that the philosophy which he seeks to expound "recognizes the immortality and divinity of the human soul," he has not said much for it. It is not enough to recognize the immortality of the soul; that is to be of any practical worth to enslave and fear bound humanity. Dogmatic theology, in all its phases, recognizes the immortality of the soul; but to what useful purpose, in the absence of a positive knowledge of the relations of that immortality to the present life. If Platonism recognizes the divinity of the human soul as contradistinguished from the divinity of its ever attendant material surroundings, it recognizes a falacy, which the facts of Modern Spiritualism has made an end of. Matter is just as divine as is the soul; and its refinement is just as essential to true progress, as is the cultivation of the mind or the incitement of soul growth. The material life is even more important in the aggregation of life than the spirit life, for it is the basis on which the latter must rest. No philosophy nor religion that does not recognize that fundamental fact can or should stand. If the mission of the Platonic Philosophy is "to release the soul from the bonds of matter, its mission had better be abandoned at once, for it will inevitably fail. Soul and matter are irrevocably united by the law of their common existence and it was this fundamental fact that we recognized in adopting *MIND AND MATTER* as the title of our paper. There is no getting away from it, and why should there be any desire to do so? We cannot see.

The number of the *Platonist* before us contains the following: "Pearls of Wisdom"—"The Nature and Destiny of the Human Soul"—"The Spectator of the Mysteries," by Alexander Wilder—"Philosophic Caste"—"That Intelligibles are not External to the Mind; and Concerning the

Good"—"Life of Platon"—"The Concord School of Philosophy"—"Platonic Demonstration of the Immortality of the Soul," translated from the Original Greek of Hermias by Thomas Taylor—"General Introduction to the Philosophy and Writings of Plato," by Thomas Taylor—"On Wisdom by Archytas."

This publication is, in its materials and mechanical execution, all that could be desired in a metaphysical publication; and those who have a fancy for such reading will do well to patronize it. That it will make any visible impression on the prevailing materializing tendencies of this utilitarian age we do not believe. Nothing but the facts that are being poured upon the earth from the spirit-life will ever prove equal to the attainment of that object—the annihilation of soulless materialism. We will be pleased to exchange with *The Platonic*, as we desire to be thoroughly posted in relation to all enterprises in the direction of extending thought and knowledge.

EDITORIAL BRIEFS.

We would call attention to the advertisement of Mr. Henry Lacroix, of Montreal, Canada, medium for spirit sketchlikeness, in another column. Try him.

Mrs. Katie B. Robinson has left this city for a visit to her daughter in Boston. Whence she expects to return to Philadelphia about the middle of March proximo.

A. F. ACKERLY, materializing, musical and physical medium, is now located at 49 Debevoise Place, Brooklyn, N. Y. Will make engagements for seances at most reasonable terms.

Read our advertisement on the seventh page, where we offer Joseph Johns' Works of Art at the low rate of fifty cents each picture. You cannot find a more appropriate gift for a friend than these beautiful pictures and a copy of MIND AND MATTER for one year.

We sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar character.

SPECIAL NOTICE.—The great pressure of business upon my time has compelled me to resign my position as Assistant upon MIND AND MATTER Staff. From this date my business relations in that direction are closed. Hereafter I shall devote my whole time and attention to my large and rapidly increasing business in Spiritual and Liberal Books, at Rooms No. 3 and 9, 713 Sansom street, Philadelphia, Penna. Any person having business with Mind and Matter Publishing House, will please bear this in mind, and not address letters intended for MIND AND MATTER to me, or letters intended for me to MIND AND MATTER.

JAMES A. BLISS.

February 23, M. S. 33.

NORTHERN WISCONSIN SPIRITUAL CONFERENCE.—James Kay Applebee (of Chicago) will be the principal speaker at our Quarterly Meeting, March 11th, 12th and 13th, in Omro, Wis. We would invite all lovers of Truth to be present and participate. Buy round-trip tickets for the meeting. The best vocal and instrumental music has been secured. Let all be present the first day of the meeting. Please notify the secretary of your intention of attending. Usual courtesies to all. Prof. W. M. Lockwood, president; Dr. J. C. Phillips, secretary.

ANNIVERSARY OF SPIRITUALISM AT MILAN, OHIO.—The Spiritualists of Milan, Ohio, will celebrate the anniversary of Modern Spiritualism at the Town Hall on Thursday, March 31, 1881. Meetings will commence at 10 o'clock, A. M. The speakers engaged are Miss Anne Hinman, of Connecticut, and A. B. French, of Clyde, Ohio. Vocal music will be furnished by the celebrated Grattan Smith family, of Painesville, Ohio. Mr. Harry Powell, the celebrated slate-writing medium, has expressed his intention of being present. Meetings free. Friends from a distance will be provided for as far as possible. Saml. Fish, President.

ANNIVERSARY OF THE CHICAGO PROGRESSIVE LYCEUM.—We have received from our good brother, Z. T. Griffin, an account of the doings at the anniversary of the Chicago Progressive Lyceum, with a report of some of the interesting sayings, as well as doings, for a full report of which we regret that we have not available space. The affair seems to have been a perfect success; every one doing his and her part nobly; and, as we are informed, resulted in a handsome profit in support of the Lyceum. Among those who were present and participated in the sayings and doings, were Mr. Williams, Mrs. Maud Lord and her infant daughter, Mrs. Stimpson, Miss Nellie Koehler, Mrs. Richmond and Miss Nellie Bishop. After an interesting and well-received address by Bro. Griffin, Ouida, the control of Mrs. Richmond, held the large audience spell-bound by an impressive poem. Recitations and histrionics made up the excellent bill of fare.

Mrs. James A. Bliss left Philadelphia for East Liverpool, O., in 9.10 P. M. train, Thursday, March

3d. Last Wednesday evening the social dance (which was intended for last Friday evening) took place in the large seance room. A large number of the friends of this medium assembled to bid her "Good-bye." The festive party did not disperse until the "wee hours of morning," and all went to their homes to think over the many happy hours spent in the old seance room at 1620 S. Thirteenth street. Mrs. Bliss will be missed, and we wish her success in her new field of labor.

SPIRITUAL AND LIBERAL CONVENTION.—The Michigan State Association of Spiritualists and Liberalists will hold their annual convention at Fenton Hall, Flint, Genesee county, Mich., commencing on Wednesday, March 23, at 2 o'clock, and continuing over Sunday. All speakers in the State and adjoining States are invited to be present. Also all mediums and all interested in the Spiritual and liberal cause are invited. Arrangements will be made for the accommodation and entertainment of all who attend at reasonable rates. Further notice will be given in due time. L. S. Burdick, President, Box B, Kalamazoo; Miss J. R. Lane, Secretary, No. 312 Woodward avenue, Detroit, Mich.

WHAT IS VITAPATHY.—We are so often asked what is Vitapathy, that we will endeavor to give our readers the best explanation that we can at this time. Vitapathy is a new system of health and life, founded by Pro. J. R. Campbell, M. D. V. D., and fully taught in the American Health College, incorporated and chartered by the State of Ohio, at Fairmount, in Cincinnati, Ohio; for the cure of all diseases and derangements of body and soul, and the preserving of both alive together to a late period. Vita-Pathy—Vita, life; Pathy, disease. Vitality cures disease; Life prevents death. This great vital system cures the sick and preserves life, by the fullest employment of all the vital and vitalizing, life giving and life preserving forces in universal nature, from the lowest matter to the highest spirit, employed on the positive and negative vitapathic principles; through the different grades of power up through vitalized material substances, nutritious food, cleansing water, devolving heat, purifying air, energizing motion, reviving electricity, vitalizing magnetism and highest vital spirit, that cure all disease and preserve all life. Its graduates become authorized Doctors of Health and Ministers of Life, with the affix V. D. to their names; making them vital doctors of health and vital doctors of life for both body and soul, with full power to perform both offices of Physician and Minister. Vitapathic physicians are practicing their double profession in all civilized states and countries with wonderful success. This system seems to be the long looked for desideratum of the ages come at last; and in discovering, founding and establishing it, Professor Campbell has done a great work for humanity, proving himself to be the world's benefactor.

CURED BY A TRAMP.—The *Memphis Daily Appeal*, of Feb. 13, contains the following statement, which, if true, proves that some poor healing medium is wandering, friendless and alone, starving to death, while he possesses gifts that should be utilized by Spiritualists generally. Such a condition of affairs should not exist, and would not, if mediums were properly appreciated. Poor mediums, the moment they become developed and show the least sign of possessing the least power; some shark, sailing under the name of Spiritualist, must set to work to discredit them. No wonder the cry is heard from mediums everywhere, "Give us the outside sceptical world in preference to the recognized Spiritualist, for there is at least some show for fair play with the sceptic." The article referred to occupies half a column of that large influential journal and can be summed up as follows: A man named Ed. Spencer, an employee of the Bell Telephone Company, residing at No. 120 Spring street, Cincinnati, O., has a little girl, now two and a half years of age, that has been a cripple since she was three months old. Her affliction was caused by a severe attack of scarlet fever, and the little one, up to a few days ago, has been unable to move her head from side to side, or to turn it at all; her neck, beside being crooked, toppled her head way over almost to her shoulder; was stiff, and whenever she wanted to look down so weak was her spinal column that she had to support the weight of her little head by holding her hand to her chin. She could not sit alone on the floor on account of her deformity, and when left prostrate at any time could only get on to her feet when assistance was afforded. Her parents have kept themselves poor by the payment of the bills of physicians who have claimed to be able to cure the little sufferer, and in buying mechanical appliances to attach to her back and neck. So powerful have been the medicines with which she has been dosed that she has been thoroughly salivated, having now, before her third summer, lost all but two or three of her first set of teeth. Mr. and Mrs. Spencer had come to utterly despair of ever seeing their child anything but an unsightly cripple, and had therefore ceased to consult physicians. On Saturday, after Mr. Spencer had gone to his work, and while Mrs. Spencer was washing the breakfast dishes, a tramp came to the kitchen door and solicited something to satisfy his hunger, claiming not to have had anything to eat for two whole days. The sympathy of the hostess was at once aroused, and inviting the stranger in, she told him if he were hungry enough to be satisfied with coffee and bread and

butter he was welcome. The tramp seated himself at the table, and in a very few minutes demonstrated the truth of his statement in regard to his long fast, at the same time volunteering the information that he was about 55 years old, that his name was McGuire, and that he came from Ireland. Just about as the visitor's appetite was satiated, the little cripple, who had been sleeping in an adjoining room, awoke. Mrs. Spencer straightway brought her into the kitchen, when the stranger discovered the deformity and inquired: "What's the matter of your child's head? Why does she hold it so much to one side?" The mother offered the explanation already given, when the tramp asked to examine the child, which request Mrs. Spencer reluctantly granted. Placing his hand on the back of the little girl's neck, the stranger began rubbing and at the same time muttering over some incoherent incantation. [In all probability he was controlled by some friendly Indian spirit.—Ed.] This he continued for a few moments, and then he arose, released the child, and still muttering, unceremoniously left the house. The child was perfectly cured and is now perfect in every respect. The tramp has not been heard of since.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged,	\$ 71 24
Mrs. E. S. Sleeper, San Francisco,	3 74
W. A. Mosley, S. New Lyme, Ohio,	1 00
B. Chadsey, Rushville, Illinois,	1 00
J. B. Campbell, M. D. V. D.,	5 00
J. M. C.,	1 00
J. W.,	2 00
C. G.,	1 00

Special Notice from "Bliss' Chief's" Band

Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travels like the wind. He goes to circles. Him big chief, Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result: 3,405 persons have sent for the paper by mail, 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.	
Am't previously acknowledged in MIND AND MATTER	\$65 74
M. Wheelock, M. D. V. D., Louisville, Mo.,	2 00
Mary J. Bradford, South Boston, Mass.,	1 00
Catherine Standwood, " "	1 00
Margaret McDonald, " "	1 00
Susan A. Dorr, Annesquam, Mass.,	1 00
J. W. Van Namee, M. D., Madison, Conn.,	1 00
Total Paid,	\$72 74

PLEDGED.

Pledges previously acknowledged in MIND AND MATTER, \$246 00
Mr. Geo. Rall, Treasurer of the Mediums' Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.
JOSEPH MATTHEW SHEA, M. D.,
87 West Madison St., Chicago, Ill.

A Vitapathic Physician's Kind offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for MIND AND MATTER for them one year.

J. B. CAMPBELL, M. D., V. D.

266 Longworth St., Cincinnati, Ohio.

A. F. Ackery's Kind Offer.

BROOKLYN, N. Y., March 1, 1881.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer. Any person subscribing for MIND AND MATTER for six months through me, will receive from J. M. Roberts, Editor, two tickets to attend materializing seances of A. F. Ackery, of 49 Debevoise St., Brooklyn, N. Y.

A Chicago Medium's Generous Offer.

No. 7 Lavin St. cor of Madison St.
To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,
Mrs. MARY E. WEEKS.

Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists.

Mrs. A. M. GEORGE,
Rooms 14 and 15, 114 Mass Ave.
Indianapolis, Ind.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.
Maquoketa, Iowa.]

Dr. A. B. DOBSON.

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

Mrs. DR. SAYLES,

365 Jefferson Ave., Grand Rapids, Mich.

Dr. J. C. Phillips' Liberal Offer.

OMRO, WIS., Jan. 14, 1880.

Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

Dr. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.
B. F. BROWN.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

SPIRITUAL CIRCLE every Sunday afternoon at 2.30 o'clock, at Hall N. E. Cor. Ninth and Spring Garden Streets. Public cordially invited free. Dr. J. H. Rhodes, Conductor.

PHILADELPHIA MEDIUMS.

Mrs. H. D. Chapman, Medium for the sick in body and mind. No. 1208 Mt. Vernon Street.

Mrs. JAMES A. BLISS, Materializing medium, with until further notice, hold a Select Materializing Seance every Sunday, Tuesday and Friday evenings at 8 o'clock, at her residence, No. 1620 South Thirteenth street, Philadelphia, Pa. Private Seances by special arrangement. Take Thirteenth street car, green light, to Baltimore depot, exchange for one horse car to 1620 South Thirteenth St.

Mrs. LOOMIS, Trance Test and Healing Medium. Diagnosis of disease or business reading from lock of hair by mail, 50 cents each. Medicated Vapor Baths and Electro-Magnetic treatment given. 1312 Mt. Vernon St., Phila., Pa.

LEONARD I. ABBOTT, Magnetic Healer. Paralysis and all nervous affections a specialty. Treatments from \$1.00 to \$3.00. Special terms by addressing 1223 North Third Street, Philadelphia.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. Tillie R. Beecher, Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.

Mrs. E. M. Powell, Business and Test Medium. Sittings daily from 9 a. m. to 9 p. m., at No. 258 North Ninth Street.

Mrs. Hohlbeck, German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily, 1311 North Third Street.

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-ct. stamps. Developing circle Tuesday evenings.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 North Fifteenth st., Phila.

Alfred James, Trance, clairvoyant and letter medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 2 Rear of 1229 Vine street.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2128 Broadway street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Elmworth Street.

V. D., 288 LONGWORTH ST., Cincinnati, Ohio.

THE PHILOSOPHY OF SPIRITUALISM AS CONTRASTED WITH THAT OF CHRISTIANITY.

BY J. H. MENDENHALL.

Editor of Mind and Matter:

MY DEAR BROTHER:—You have been liberal in granting space in your columns for views from my pen, on the basic principles, or the Phenomenal side of Spiritualism. With your further indulgence, I will dare to speculate freely upon its Philosophy in contradistinction to Credal Christianity. I do this with the highest regard for those who may differ from me in opinion upon the question under consideration. The word "philosophy," as defined by Webster, is of lengthy explanation—too much so, for full insertion here—so I will adopt such portion only as will answer my present purpose, as set forth in the Miltonian style. Here it is: "Philosophy—Reasoning, argumentation." The philosophy, then, of Spiritualism, is the reasoning or logical argumentation arising out of its proper investigation. Now, as the great Liebig once remarked, "Nature speaks a peculiar language—the language of phenomena." And as Spiritualism is a part of Nature—nay, a supreme part—we, to be benefited by her language in reasoning or philosophizing upon Spiritualism, are forced to refer to its phenomenal phases, from which we are enabled to make deductions and form logical conclusions. The chief points in the phenomena of Spiritualism, to me, consist in what is known as the rap, materialization, and the communicating of intelligence. It is not a little strange that thinking minds—especially those of metaphysical caste, and still more so, those would-be teachers in the Spiritual ranks, so wholly disregard said phenomena as not to give them place among the themes of their studies. I say strange, because in their most simple form—the rap—there is contained the very key that opens into the deep arena of life. For when the spirit-rap is produced, there is offered to man an opportunity for the profoundest thought and sterling investigation. Although but a click is heard, we readily perceive, by the use of our reason, that it is the manifestation of love, life, intelligence. Seeing that said click or rap is not an emanation from our own conscious organism, we know at once it is the result of some other acting cause or organism outside our own; and, judging from the character of the intelligence communicated through the rap, we cannot say less than that it is truly characteristic of the *genus homo*, and, as before stated, it coming from a source not within, but *ab extra*—ourselves, the conclusion is forced upon us that the originator of said intelligence, though invisible, is some other conscious, living, organic being just like ourselves; therefore, a human being. Let us now apply Mr. Webster's most radical and logical definition to the word *Spirit*, and the great problem of the Rap, profound as it is, will at once be solved. "Spirit—The intelligent and immortal part of man; the human soul after it has left the body." The spirit-rap, then, to us is the voice of human immortality. This was my mode of reasoning upon the first spiritual rappings that ever greeted my sense, over thirty-two years ago. And as then, I still claim that this little phenomenal element of Spiritualism—the rap—constitutes the basis of the science of life, inasmuch as it shows that the human spirit, a source of power and intelligence, is susceptible of *esse* both in and out of the body. If we add to this the knowledge obtained through the phenomena of materialization, not only is our former theory corroborated thereby, but we have discovered the all-important fact that *spirit controls matter*; a fact which our materialistic scientists have never yet learned—one which they will have to acknowledge, before their claims can be admitted as truly scientific. But we learn also, from the materializing phenomena, the exact form we shall wear in our continued existence beyond the plane of mundane life; that not only is our immortality an entity, but an integral entity that goes to make us organic, acting, intelligent beings. It may not be considered wholly irrelevant to the subject, nor irreverent of *Truth*, to suggest here the thought that, since spirit or spirits control matter to the extent of taking from and giving to their own spiritual entity the property of *visibility*, they are in fact their own creators, developers, self-evolutionists. That the "Great Creating Spirit" (so called) when logically comprehended, is but the embodiment of all spirit-germs, filling infinite space, and by virtue of their inherent life forces, which include all forces, functions and possibilities, they individually and collectively move forward under the law of destiny, in search of the inconceivable ultimate of life. Not, however, strictly after the Darwinian plan, but each germ, species, etc., moves forward in its own order. This thought of self-creation seems to be in strict accord with that of self-responsibility, self-salvation, etc., and, and is strengthened by a knowledge of the fact that eternity of existence, a property common to all *esse*, precludes the necessity of delegated force to set things in motion. Is there not as much simplicity, grandeur and other attributes worthy of adoration in a creation after the above method as there is in the mythical order so highly admired by Christian, and other more ancient worshipping, people? But I leave this metaphysical nut for theologians to crack, and return to the philosophy of Spiritualism proper. Seeing that man continues to exist beyond the vale of mundane life, returns to earth with all his former powers and holds converse with his fellow-beings yet unaltered, being confined neither in heaven nor hell; it knocks the prop, nay, the very corner-stone from under Christianity, in every sense of the word, leaving not so much as a smell of its sulphuric aura to serve as a "sweet-smelling savor" to its lingering devotees. All classes of spirits—good, bad and indifferent—return. From their communications we learn that there, in the spirit world, as well as here, they are under the law of Progress; susceptible of culture, refinement, self-salvation; that they all are born into earth-life under a general law of change, finding their position in life respectively, according to their mental make-up; so all are re-born, resurrected into spirit-life under the same general law or model of being, each and all taking position according to need, merit, fitness, etc., etc. Retaining our powers in full, we shall possess the liberty there, as here, to use them for our individual and mutual benefit. Were it not so, then the heavenly (so called) would be of less significance than the earthly life. Being thus all alike we perceive that we are all members of one body, one fraternal family, having one common origin, seeking one common destiny: which destiny is onward and upward through the vast cycles of progression in love, wisdom and power.

On the other hand Christianity philosophizes

thus:—And it came to pass that God made the world and all things therein. We are not told, however, where God dwelt before He made the world. But that he took some thing and made some something, (some dust) and then, out of that dust, He made a man, and that after a little reflection, perceiving it would not be good for that man to be alone, He made for him a *chere amie*—a woman out of what was no better than a stolen bone; for He took that bone "rib" from the man's own bundle of flesh when he was wrapt in "deep sleep." But the woman was formed, and it came to pass that she loved the man with all her heart—natural that she should—and she offered to him, as a means of comfort, the fruit of her own selection.

What that fruit was, I do not know, nor have I ever met with a Christian who could tell me. But it came to pass that the *ame de bone*—the soul of mud—the man which the Lord God made, accepted and ate the proffered fruit; for he in turn loved the woman. He would have been a fool, had he done otherwise. Bob Ingersoll says, he would have done it in fifteen minutes. But there was a third person who officiated in this ancient *affaire d'amour*—a worm, who also perceived that the woman's idea of eating the fruit together with her *compagnon de voyage* was a good one; as it would be to them an eye opener, and they would then be able to "choose the good from the evil." Just the thing they needed, and everybody else. But because this poor worm—now called the devil—loved knowledge better than ignorance, and taught the man and the woman the truth, why, Christianity has hated the devil from that day to this, and as a consequence, has opposed the advent of every newly developed truth from the hour of its inception. But it also came to pass, that the Lord God, on seeing that the man and the woman had gotten their eyes open, and were beginning to learn wisdom, waxed hot in wrath, and in a tantrum, He cursed the man and the woman whom he had made, also that immortal worm, even unto death. But physical death was not the ultimate of the Lord God's curse upon this triad body of philosophers and lovers; for the curse was one deep and sore—striking even to the very soul. And it came to pass that the Lord God entered into a counsel with his own will, to devise some scheme whereby he could rectify His own mistakes; for not only the man whom he cursed became subject to death, physically and spiritually, but all his posterity should die in his name, and the whole world of mankind would be utterly d—d. So it came to pass, (not in due season, however, for millions had already died and gone to — for want of a Saviour,) that the Lord God conceived the thought that a virgin and a ghost might do Him great service in bringing about a reconciliation between Himself and the party whom he had cursed, if He could only prevail upon them to play the game so wisely instituted by Adam, Eve and the Devil. Suffice it to say the plan worked well. For behold! a ghost—a "Holy Ghost," perhaps en route for Bethlehem, espied a virgin, one no doubt, who was comely to look upon, and to whom he told his pleasing story. And it came to pass that the ghost "over shadowed" the virgin, and the virgin, from the shadow, became *enchanté*, and anon she was the real mother of God. "The wonderful counsellor," etc., and on this wise, it was that the whole of the "Christian plan of salvation" was made manifest; for every one who is fool enough to believe the silly story, hath "eternal life," but he who don't, shall be damned; and "Bob" says he'll be damned if he does." And it came to pass that the little baby god grew in grace and wisdom, and did many mighty works for humanity. But this did not avail for Christianity is the religion of blood—"without the shedding of blood there is no remission of sin"—and it was mete that the young baby god's blood be shed. And it came to pass according to decree, that his blood was let; which act counterbalanced the whole of the curse which the Lord God poured out upon the man he made of mud, and through him all his posterity. Hence it is that all Christians sing:

"There is a fountain filled with blood,
Flowing from Immanuel's vein,
And sinners plunged beneath the flood,
Lose all their guilty stain."

This "blood" however, must be drunk, and the flesh of the young god eaten by the believing Christian to make it effectual, or his salvation sure. If however, the original blood and flesh cannot be had, a little wine—symbolical blood; and hard-tack—unleavened bread—will answer every purpose. Do this, ye travelers to the bar of God, i. e. eat, drink and believe, and the crown shall be yours, even though your life practically has been one that fiends would blush to record; only "believe and you shall be saved." Christian: the above declarations constitute the *summa summarum* of your creed; for the maintenance of which, one hundred and fifty millions of human lives have been destroyed in the "holy wars," by the hands of the "faithful," superintended by the gods ye worship. Compare it with the straightforward and onward course of things as pointed out in the "Philosophy of Spiritualism," and choose ye the better way.

Unionport, Ind.

TERRE HAUTE, Ind., Feb. 19, 1881.

FRIEND ROBERTS:—For the benefit of your many readers and inquiring minds, I wish to state in your columns what was given to me at Pence Hall, through Mrs. Anna Stewart, the materializing medium. I have often attended her seances with much satisfaction, and on the evening of the 15th inst., in company with other friends, I attended her seance, and was much pleased to meet my medical control, Dr. Haines, who has controlled me many years. I see him and talk to him every day (clairvoyantly and spiritually). The circle was opened with music, after which there were several forms came out of the cabinet, one of whom was the sister of the medium, and she joined in the beautiful music that was being sung. The words were, "There is a land, that is fairer than day," and her voice was like heavenly music for us hungry mortals. After this there came my medical guide and adviser. The door of the cabinet was thrown open, and before me, in full life size, stood the materialized form of him who has ever been as a brother to me, and spoke in his natural voice, and seemed perfectly calm and collected; and I, taking his hand, introduced him to the audience, which he acknowledged with a bow. After he had conversed with me a short time, I returned to my place in the circle, and, by request, he dematerialized in a strong light before all present. After that others came, and it was a pleasant and enjoyable evening that we all shall long remember.

Respectfully yours for the cause of Truth and Humanity,

MRS. M. J. GARDNER-RANKIN, M. D.

A FEW THOUGHTS.

BY JAY CHAPMAN.

To the Editor of Mind and Matter:

THROUGH the columns of your valuable paper I desire to thank, most sincerely, E. A. Chapman, Lowell, Michigan, for his very instructive and truthful articles entitled "Spiritualistic Barnacles," which appeared in the numbers of Dec. 11 and Jan. 22 last; and you for your continued earnest and able editorials, in the past and present, in opposition to Christian Spiritualism, and the worship of the man called Jesus; as well as for the remarkable communications through Alfred James, which appear from week to week. You need not my humble commendation; for time, the corrector of all errors, will sooner or later corroborate the truth and value of your positions; but I could not well forbear saying a brief word at this time, when the arching skies of Spiritualism seem quite eclipsed by the superstitions and fungi of the dead and decaying forms of the Protestant and Roman Catholic churches; and when many Spiritualists, because they have cast aside a few of the many barnacles of the old religious customs, think themselves entirely free from bigotry, and have the only true way to glory and happiness; and cease to investigate, read and reflect, and so stop growing.

The truth is plain to my mind that they are still psychologized subjects of the Christian churches, and still cling with a hideous tenacity, to many of their vain and frivolous rituals and ceremonies born in the dark past, and carefully nurtured by them to the present time. Nothing is more sickening and saddening in the light of this nineteenth century, than to see old Spiritualists of influence and, one would suppose, experience, bowing down in quiet and happy submission to the very rites that were in popular favor two hundred years ago, when this old morose (cruel is a more fitting word) church hung witches in the name of the Lord, in this beautiful Connecticut valley. It is the descendants of those intolerant people who have inherited many of their traits, that seem to take so much delight in persecuting mediums to-day; and who appear to have learned but little more of the natural laws governing sensitives than the religious bigots of two centuries ago. With Shakespeare I say:

"Disrobe the images."

If you do find them decked with ceremonies."

A few years ago a prominent Unitarian minister in New York city told me that the abuses and fashionable follies in high and low society, countenanced and made respectable by the leading churches, had led him to hate the very name of Christianity. A large and growing class of thinking and intelligent men and women have come to the same conclusion, even if they do not speak their sentiments publicly. I do not hate the Church or Christians, but I utter my firm protest against their obnoxious teachings in any form. I am more and more convinced each day of the necessity of Spiritualists setting their faces squarely against any compromise with the Church in any way whatever.

"They enslave their children's children
Who compromise with sin."

And that the churches are the ultimatum of sin, all history fully shows. While many of us have been lingering among the anticipated glories of the Summer land, the vigilant Church has been silently but surely forging chains to bind us, by insidiously converting this into a Christian government. I say all honor to you, Mr. Editor, and those brave men and women who have been and are positive and aggressive. Is Truth and Justice to forever stand hat in hand, and with fawning, "at your service, sir," stand silent; while bloated error flaunts her banner with acclamations and applause? What a change for the better might be accomplished if every Liberal would strike an attitude of defence, instead of cringing at the feet of that bloody monster that has ever blocked the wheels of every movement for bettering the condition of the race. I will not except one. Not a single reform has ever been started in the interest of men and women, but what this effete hâg, the Christian Church, has placed its bloody and powerful hands upon it and threatened to crush it. We have one thing to encourage us, more than all others, when we scan our army, and the ranks look weak and the breastworks slight, beside the battlements of the church edifices, we have the great men and women, invisible as well as visible, to lead us and encourage us on in the unequal struggle of Right against Wrong. When the heart faints and old error seems about to bury us at one swoop, the gentle but firm voice of some unseen friend who has been tried, perhaps, in a more severe fire, while on earth, falls upon our ears and bids us press on, thrilling us with a hope and power that is not easily explained. There is no question as to the final result, but I sometimes grow faint when I think what it may cost. I cannot forget our late war and the terrible heartaches made by the hands of blind conservatism by men in authority who were afraid to do right.

But the world moves, and life is onward and upward, and those who follow us will tread in paths strewn with flowers; and the air from these beautiful hills and valleys will echo with more harmonious music.

Springfield, Mass., Feb. 19, 33 (1881).

The Medium's Home Project.

GRANVILLE, IOWA, Feb. 4th, 1881.

BRO. ROBERTS:—How glad I was when reading the last number of your paper, of the proceedings in regard to a "Home for Worn Out Mediums," for as yet, there is but little pay in mediumship, and when the medium working for the benefit of the mortal world, shall have exhausted his strength and money, he or she can find a resting place—a Home. I feel quite sure such a Home will inspire more mediums to go to work, and the true light will then move steadily on. God bless the project and may it prosper. Yours,

A. C. WILLIAMS.

Confirmation of Spirit Communication.

VINELAND, Jan. 6th, 1881.

J. M. ROBERTS:—DEAR SIR:—In your issue of December 25th, 1880, there is a message purporting to come from Mrs. Rosetta L. Benedict, of Starucca, Wayne Co., Penna. I have written a letter to said place; the answer is that it is correct. My informant says, she died in September 1877. Her maiden name was Shaw, a daughter of Dr. Shaw of Starucca. She left one boy who is living with his grandfather, Dr. J. P. Shaw, at the aforesaid place. My informant's name is W. W. Mumford of Starucca. My native place was Mt. Pleasant, Wayne Co., Pa. Yours for Truth,

JIRAH B. DIX.

A Letter in the Right Spirit.

To the Editor of Mind and Matter.

WE HAVE had the good fortune to be favored with the pleasure of conversing with our friends, and of listening to others as they conversed with and received tests from those who have manifested an ardent desire to enlighten and instruct us from the other side of the river called death, through the mediumship of our esteemed friend, Joseph Whole, of Homer, Illinois. We were at his house by request of friends of Oxford, Indiana, and arranged to have him go to the latter place and hold seances, at which time he gave three sittings, which were highly appreciated by all present, numbering twenty odd at each circle.

We will at this time mention but little of the much that took place at the different seances, as time will not permit. A few things however are of too great importance to pass unnoticed, and the spirit friends, when at Brother Whole's, requested us to offer to the columns of MIND AND MATTER, such items as we should deem most worthy to place before its numerous readers.

We will mention the names of but few who were present, in as much as the majority were Spiritualists. Our old friend Atkinson was with us at two of the seances, and expressed himself particularly well pleased, taking into account all that occurred. He has had a large experience with the different phases of spirit manifestations, and is therefore competent to judge.

We will now particularize a few of the incidents that occurred, and begin by introducing Judge McConnell, of Oxford, Indiana, another tried and approved friend of Spiritualism. The Judge is now in his eighty-ninth year, and remarkably hale and well preserved for that age. He remarked to his friends, that he would like to hear from his old friend, Simon Brown, as he felt assured he (Simon Brown) could give him a test that would be irrefutable. Whilst we were sitting in the last seance, Clarke, one of the controlling spirits, said to the Judge, "Simon Brown will not be able to use the trumpet himself, but requests me to ask you, if you remember him passing your house some years ago with two loads of clapboards, on his way to his farm in Gilboa, in Benton Co., at which time you and he had quite a talk." The Judge stated this to be a fact. In a few minutes after, a spirit, which he well remembered, announced his name as Ristine, and directed his remarks chiefly to the Judge, asking him to shake hands with him. They greeted each other heartily. Ristine mentioned quite a number of incidents that had occurred forty odd years ago, and which the Judge said were true as truth itself.

We could enumerate many other things that occurred during our seances, but will not, for the reason stated at the outset; and we are fully aware also that many of the good friends of Spiritualism who have more time, and can more ably set forth the doings of our angel friends, are doing it in that way that all men and women who are not biased can realize clearly and fully the grand truths that our friends on the other shore, who are working so zealously for our good, are producing through their chosen vessels the mediums. We will now state that our medium, Mr. Whole, is a farmer, and has but little time to devote to the cause of Spiritualism. Another thing connected with his mediumship is that he is entirely unconscious of all that takes place during the entire seance. For that reason he does not take the interest in the matter that he otherwise would. His breathing seems to be suspended during the sitting, and no sound can be heard from his lungs until the trance is thrown off. On his return to Homer he stayed one night with us, at which time our wife and Mr. Whole went into our parlor. Mrs. Whitehall is a pianist, and the spirits play with her, or rather Prof. White (a spirit) assists in playing bass. After playing a short time the light was removed; almost instantly the trumpet was lifted and placed upon our hands: in a short time dancing commenced, and shortly a lady friend of Mr. Whole, who has been in the spirit world but a short time, began to kiss him, and laid her arms around his neck. He stated that her form seemed as natural as if ever did in earth life.

She remained quite a time, during which she gave him a great many kisses, and permitted us to satisfy ourselves that her arm was upon his neck. Mr. Whole says this is the first time he ever realized the presence of spirits since he has been a medium. It would be truly gratifying to us and the friends of our brother, were it possible he could devote more time to the good cause. It is very evident however, that the good band who control him are ever ready to do all in their power to forward the cause of Spiritualism. We will not close until we have stated that we are not without hope that the time will come, and that in the near future, when our friend and medium will be so situated as to be able to give his powers to the noble band who have developed him to such a grand point. It is beyond question or doubt, one of the things that can and must be reckoned as infallibly true that Spiritualists (many of them at least) fail, and come short of fully appreciating and understanding the highest object of spirit communication. If they did, they would doubtless prepare themselves to execute and carry out to the letter the requests and desires of the controls of the mediums so as not to thwart them in their plans and mode of operation. We have heard so much of the "Why cannot they do so and so?" that we fail to form an answer. The inconsistency and unwise course of disturbing and perplexing the mind, in its efforts to accomplish a mental result, even when in a body that is subject to the will at all times, is doubtless apparent to all persons who have the power of reflection and reason. We have frequently been requested by the spirits to magnetize the mediums, and not unfrequently mortified to hear the murmurings of those who ought to be better posted; and also, when requested to look after conditions and throw off the trance, the same complaints as to why some one else could not do it. In like manner, Brother Roberts, we see some of the wise ones are even proposing, if not dictating to you, to modify your language, as though you were not free and responsible and did not control MIND AND MATTER. In many things we cannot be too emphatic and positive. And, friend Roberts, permit me to say Go on in the great work of defending mediums, the corner stones of Spiritualism. Let the poisonous lips of Jealousy spit forth their venom; let the fingers of old putrid Superstition fan her rotten fumes; be not deterred; dare to do right; persevere in the noble work that MIND AND MATTER is doing. Her loaded columns are spreading light among the many, and this light will continue to expand as time waits her golden thoughts to man. Yours, fraternally, A. L. WHITEHALL, Attica, Ind.